The provided image is a photograph of the front cover of a historical leather-bound book. There is no accompanying text to translate. 14° - 43 Cod. arab. 424 Cim. 78 Cod. ar. 464 (= Cim. 98) Cod. ar. 464 (= Cim. 98) [No text provided] ## The Book of Delightful Stories from Historical Accounts

The work of our master, the righteous scholar, the imām, the man of letters, the most eloquent among the people of his era, **'Alā' al-Dīn**, the glory of the nation and the faith, **Muhammad ibn Mahmūd al-Kūfī**, may God shower him with His mercy and cause him to dwell in His paradise.

I console myself, day and night, by reading it, As if it were a cup of wine to one who is thirsty.

Owned by the one who relies on the All-Knowing, the Almighty. In the name of God, the Most Gracious, the Most Merciful.

All praise and glory be to God, the Ever-Living, the Sustainer, the Giver of Existence, who caused the heavens and the earth to appear. He is the mover of the spheres, the creator of the spirit and the body, the light amidst the darkness, the commander of the stars, and the provider for all living things and minerals. May His praise endure forever.

I bear witness that there is no god but God, who has no partner, and that His blessings are beyond count. He is the master of all creation. I beseech Him to open the lights of knowledge to our hearts and to shield us from the turning of fate and the corruption of our own souls. May He shower us with His mercy and keep us in His protection.

Blessings and peace be upon the most noble of all beings, the Prophet **Muhammad**, son of **Abdullah**, of the house of **Abdul-Muttalib**, the seal of the prophets, and upon his family and companions.

The servant of God, **Muhammad Mahmoud al-Kumuwi al-Maghribi**, may God guide him, states that after finding himself far from his home and loved ones, he felt a longing to engage in the study of the sciences—the most noble of pursuits. He turned to the wonders of God's creation, reflecting upon the earth and the heavens, the mountains, the rivers, and the minerals, as it is written:

> "And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest, and tall palm trees having fruit arranged in layers—as provision for the servants, and We have given life thereby to a dead land. Thus is the emergence [from the graves]."

It is incumbent upon every person to seek knowledge, for understanding the reality of things is a path to understanding the power of the Creator. Just as one must study the wonders of the heavens and the stars, one must also reflect upon the intricacies of the earth, the geometry of nature, and the hidden wisdom in all things, that we may better serve our Lord and fulfill our purpose. [The text begins with a philosophical discussion on reflection and contemplation:]

“Consider the heavens and the earth. The intention behind such contemplation is not merely to perceive their forms, but to engage in a deeper, intellectual reflection upon their intricate design. This is essential for understanding the worldly and spiritual consequences of existence. As the Prophet—peace be upon him—implied, reflecting upon the wonders of God’s creation increases one’s awareness of the Divine, as it guides the intellect toward understanding the wisdom behind His laws and decrees. Such contemplation serves as a foundation for all knowledge, purifying the soul and sharpening the mind, as one discerns the underlying truths in all things.”

[The text then transitions into a narrative passage:]

“I once heard a remarkable story that struck me during a dream. I dreamt that I saw a man who had killed another. As the narrative unfolded, I witnessed the complexity of human suffering and the mysteries of Divine justice.

In this vision, I observed how events are often incomprehensible to the human mind: some children die young, while others live long lives; some individuals suffer great tribulations, while others seemingly prosper despite their wickedness. I saw a man killed unjustly, and I witnessed the confusion of those who looked on, wondering how such injustice could occur under the gaze of an all-seeing Creator. Yet, through this reflection, I came to understand that true justice is often hidden from our limited human perspective.

This brings to mind the account of **Moses** and **Al-Khidr** (peace be upon them), as related in sacred tradition. It recounts a journey where **Al-Khidr** performed actions that seemed, on the surface, to be acts of harm or injustice—such as damaging a boat or taking a life—but were, in reality, acts of profound mercy and foresight, guided by Divine wisdom.

The story illustrates that the trials we face are not necessarily punishments, but parts of a larger, divine order that transcends our immediate understanding. When we witness suffering or what we perceive as injustice, we must remember that God’s wisdom is absolute and encompasses all things, far beyond the reach of human judgment. We are tasked with maintaining a clear mind and a steadfast faith, recognizing that even in the

most bewildering of circumstances, there exists a purpose rooted in the grace and wisdom of the Creator." [Note: The passage begins with a general preamble concerning the nature of observations and miraculous phenomena.]

The reconciliation of such matters is that the **ignorant person** is naturally disposed to dismiss anything that deviates from their familiar observations, even if it is not inherently impossible, as they cannot perceive the power of the **Creator**—may He be exalted—in the wonders of His creation. As for the traditions attributed to these phenomena, some are undoubtedly authentic, while others are strange and rare. If you wish to accept some of them, you must establish strict criteria for verification. Do not be like the one who, upon seeing a new magnet, immediately declares it a fabrication, only to later seek out the secrets of its properties after witnessing it in action. If you look at the **Creator's work** with the eye of approval, you will see its beauty; if you look with the eye of criticism, you will see only faults. As the poet says:

> "The eye of approval overlooks every flaw, While the eye of discontent finds fault even in perfection."

I have set out to name this work *'Aja'ib al-Makhluqat* (The Wonders of Creation) and to present it with several introductory sections to clarify its purpose. And God is the granter of success and the guide to the truth.

The First Introduction

The scholars have stated that human beings are unable to grasp the essence of a thing or understand the cause of its properties until they know the purpose behind it. For example, if someone had never seen bees at work, they would be astonished by how weak creatures can build hexagonal cells. A mathematician would marvel at how they construct these cells with such precision, filling them with honey, and how they arrange their larvae in a manner that protects the honey from spoiling, preventing air from reaching it—a feat of natural wisdom that reflects the greatness of the **Creator**.

Indeed, the world is a testament to the intellect, as every creature is endowed with an inherent capacity to fulfill its purpose. This is observed in the behavior of living things and the properties of nature, all of which point to a divine wisdom that transcends human limitations. It is astonishing for the intellects of the wise, when they intend to reflect upon this statement, to gaze with insight, as God Almighty has commanded: "Consider what is in the heavens and the earth." If one were to gaze with insight at these magnificent bodies, the vastness of their structure, and the precision of their order —reaching beyond the description of books—they would find the earth, the seas, the air, and the winds all full of the creation of God Almighty. The heavens are built with vast

expanse and complexity, with their parts differing in motion, some appearing to us as stationary, others as slow, and others as rapid. Each has its own distinct movement.

Then, consider the stars, their number, their relationships, and the variation in their rising and setting. Consider the planets and the sun, their different positions and conjunctions at different times, which are the cause of the seasons, the development of plants and animals, and the varying stages of their growth. See how they neither increase nor decrease in their measure, and how the stars differ in their colors—some white, some leaden-hued, some reddish.

Reflect upon the passage of the year, the rising and setting of the sun, the alternation of day and night, and the knowledge of times and the seasons of living things, which cannot be mastered by any single person. Observe the stars and the path of the sun, for astronomers agree that the sun is like a sphere, and the earth is like a sphere, and the sun travels in the sky more frequently than the earth, as stated by the Prophet.

I have said, and I have spoken, that the sun has remained for five hundred years, then I reflect upon the nature of the cosmos and the wonders of its design. The description of the moon, its illumination by the night, its waxing and waning, and its eclipses, all point to the greatness of the Creator. If a person were to witness this, they would not tire of it, for it is a testament to the wonders of the heavens and the earth.

There is no limit to counting their wonders, for every consequence has a cause. Consider what is between the heaven and the earth: the falling of stars, the clouds, the thunder, the lightning, the rain, the snow, and the varying winds. Observe how the clouds gather, how the wind drives them, and how they descend upon the lands according to the will of God Almighty.

Observe how the rain falls in varying drops, some reaching the earth and settling on the surface, while the earth brings forth crops. Everything is measured, and there is no lack of what is needed. The variation in the clouds, the drawing of water, and the way they are gathered and dispersed—all this demonstrates that God has placed everything in the earth according to a precise measure, and everything is known, from the growth of trees to the falling of leaves. After all this, people remain in need of all these manifestations of His power and glory. "God Almighty said: 'And the earth, We have spread it out.' He placed upon it the living and the dead, and He poured down water upon it, then brought forth all types of vegetation and brought out the animals. Then, He made the mountains as stabilizers for it, so that water might emerge from them—a little at a time—causing springs to gush forth and rivers to flow. These rivers sustain plants and animals until, at the time of rainfall, the water flows toward the seas. Consider the deep seas, which are but gulfs of the great encompassing ocean, and how the earth is fully

covered by water, save for the regions inhabited by animals and those rich in gems. Consider how the earth is a small island within a vast sea, while the rest of the earth is hidden under water.

Think of the creatures—like the pearl-bearing shellfish in the sea—and the coral, which is a plant-like growth that remains underwater. Consider how other things, like amber, are cast up by the sea. Think of the ships that traverse the waves, the winds that blow, and the currents that flow. Consider the variety of minerals deposited beneath the mountains: those that are malleable, such as **gold**, **silver**, **copper**, **lead**, and **iron**; and those that are not, such as **turquoise**, **jacinth**, **zircon**, **sulfur**, and other substances, even if some of these are merely for the benefit of the city-dwelling artisans.

Then, consider the various types of plants, with their differing forms, tastes, and colors. Though they are all watered by the same water, some are superior to others in taste, even while growing in the same soil and air. Consider how a single seed produces a stalk with seven ears of grain, each containing a hundred seeds. Look at the plains and the valleys, and how, when rain falls upon them, they bloom and bring forth all kinds of similar and diverse plants. Consider the abundance of their kinds, their differing natures, and how they offer benefits that the mind of man can barely comprehend.

Then, consider the animal kingdom: those that fly, those that walk, those that crawl upon their bellies, those that walk on two legs, and those that walk on four. Observe their diverse forms, characteristics, and the wonders of their behavior, such as the intelligence of the bee, the ant, or the spider, and how they display such skill in their industry and in weaving their webs." ## The Wonders of Creation

There are many small and great marvels beyond counting. One of these is the human being itself. Consider the wonders of your own existence: observe how one becomes two, how the embryo is formed from a mere drop of fluid, how menstruation ceases, and how the fetus is nourished by blood. See how the body's parts are organized: the veins, the uterus, the formation of the infant, and how the parts of the embryo are differentiated. Some parts are similar, such as the bones, nerves, tendons, and flesh; others are distinct, such as the visible organs—the eyes, ears, and limbs—all the way down to the tips of the fingers.

Observe the internal organs: the heart, the brain, the stomach, the liver, the kidneys, the intestines, and the uterus. Look at how the bones have been fashioned into various shapes—some small, some large, some long, some hollow. Because the human requires movement, it was necessary for the body to be composed of many individual bones. If it were a single solid bone, movement would be impossible. Thus, these bones are joined by joints, connected by tendons and ligaments, so that the human may move with ease.

Note how the ends of the bones are shaped to fit into one another, allowing for movement, and how they are secured so that the limbs do not dislocate.

Consider the bones of the spine: they are of various shapes, stacked one upon another. Look at how they are joined, their cavities and projections, and how the neck is formed of seven vertebrae. Observe the spine and the vertebrae upon which the neck is set, leading down to the **coccyx**—the final bone at the base of the spine—which is composed of three distinct parts. Consider the connection of the ribs to the breastbone, and the connection of the bones of the thigh, the leg, and the foot. The entire human skeleton consists of two hundred and forty-eight bones, all joined at the joints. Observe how their sizes are precisely measured; were they any larger or smaller, the human body could not function as it does. ## On the Wisdom of Human Anatomy

Look at the eyes and observe how God has bestowed upon them the power to perceive, and consider how He created the muscles to move the limbs; in the human body, there are 519 muscles. Consider the muscles, the nerves, and the various membranes that connect them, and the diverse shapes required for their specific functions. There are 24 muscles dedicated to the movement of the eye alone, and the nerves and veins are numerous and intricately arranged. It is truly wondrous to contemplate the absolute perfection in the creation of these parts, their outward appearances, their internal structures, and the way they are arranged.

Consider the complexity of the organs: observe how the creation of the ear and the nose is perfectly suited for their purposes. The eye is composed of seven distinct layers, each with a specific function. The eyelids are designed to protect the eye, to polish it, and to provide exactly the amount of shade required.

Observe the design of the ear: it is shaped to capture the air and channel sound into the ear canal. The canal is curved and winding, like a copper vessel, to prevent insects from entering and to allow the person to hear sounds clearly, even while sleeping.

Consider the nose, positioned in the center of the face, with its open nostrils and internal cavities. It is designed to draw in air and filter it, and to serve as a conduit for the breath of life. Within it are structures that refine the air before it reaches the lungs.

Observe the teeth: notice how they are rooted, their shape, and their arrangement. They are firm and durable, crafted like polished, aligned rows of pearls, functioning as tools for cutting and grinding.

Observe the tongue: it is designed for speech and for discerning taste. It directs food toward the teeth for chewing, helps break down sounds to articulate the letters of the

alphabet, and enables clear communication through the varied places of articulation in the throat and mouth.

Consider the eyebrows and eyelashes: observe how the eyebrows are positioned above the eyes for both sensory protection and aesthetics. The eyelashes are designed to protect the eyes, and their length and density are perfectly suited to guard the vision and filter the light before it reaches the eyes.

Consider the hands: look at the fingers and how they are structured. There are five fingers on each hand, and the thumb is placed in opposition to the others. When all the fingers come together, they form a strong grasp, allowing for the power of thought and action. Consider how the fingers vary in length, yet when the palm is closed, they align perfectly. This reveals the wisdom in their design—if they were all of equal length, the hand would be clumsy. The thumb is placed to act as a lock, allowing for a firm grip and the ability to hold delicate objects. Even the fingernails are placed at the tips to assist in picking up small items.

Reflect upon these inward and outward organs, for in them lies clear evidence of the Creator's profound wisdom. The brain is the seat of the vital, animal, and psychic faculties; the nerves are the organs of sensation and movement. The heart is the source of vital heat and the fountainhead of the spirit, while the stomach serves to digest food and distribute it to the organs. The liver attracts nourishment from the blood, while the spleen and gallbladder draw out black bile and yellow bile respectively. The kidneys work to purify the blood, and the bladder serves as a reservoir for waste, which is then expelled. The intestines also assist the stomach in processing waste, and the reproductive organs are dedicated to the preservation of the species. Consider the embryo in the womb: it is a marvel of the Creator's craft, hidden from view yet manifesting the most profound proofs of His existence. Observe how His grace guides the newborn, who, upon feeling the discomfort of its narrow confinement, seeks an exit. Driven by an innate urge, it struggles until it is delivered. Being weak and unable to consume solid foods, the infant is provided with milk, which is prepared and ready for it the moment it is born. Observe further the mercy of the Creator in designing teeth to emerge only when the child is ready for solid food, as it would not be able to chew such nourishment beforehand. Consider how the bones are articulated and the limbs fashioned in perfect order, from infancy to youth, and finally to maturity. Contemplate the state of humanity: how it evolves through such varied stages, manifesting the power and wisdom of the Creator. Look at the entire world—a small, intricate creation in itself—and see how, despite its relative insignificance, it reflects the vastness of the heavens, the earth, the mountains, the seas, and all that they contain. Meditate on the signs in

the heavens and the earth, for the works of the Almighty are beyond measure. Success comes only from God.

Second Introduction: On the Classification of Created Beings

All things other than the Almighty Creator are either entities that exist independently or entities that depend upon another for their existence. If an entity exists independently, it is either a substance or a body. If it is not a substance or a body, it is a spiritual essence, such as the soul. ...or something that exists through another, if it is among the accidental properties of physical bodies. If they are spiritual accidents—such as knowledge and power—then they do not strictly require a locus. However, if they are physical, they must exist within a locus. If the existence is related to position, it involves occupying space; if it is related to time, it implies a temporal sequence.

An active influence, or an *act*, is the effect one thing has on another. Passive influence is the *reception* of an effect, such as when an object is surrounded by something that encompasses it—which is the case with the celestial sphere enveloping the world. Position refers to the arrangement of an object's parts in relation to one another and to external things. Quantity is related to divisibility: it exists when a body can be divided into parts, such as in the case of number or magnitude.

Perception is not restricted to living beings, for it does not depend on desire or volition. Perception is the grasping of universals—namely, the sciences and intellectual concepts. If it is restricted to living beings, it involves the senses. There are five senses: - **Sight**: For colors and lights. - **Hearing**: For sounds and speech. - **Taste**: For flavors. - **Smell**: For odors. - **Touch**: For temperatures (heat and cold), moisture and dryness, weight and lightness, and textures (smoothness and roughness).

There are many other categories of created things, the details of which will follow.

On the Creation of the World

God created the world from smoke that rose from the water. Then He commanded the heavens and the earth to appear, confirming this with the words of the Almighty: "Then He directed [His attention] to the heaven while it was smoke, and He said to it and to the earth, 'Come [into being], willingly or by compulsion.'" The creation of the heavens and the earth took six days. Some scholars argue that these are not days in the sense of a measured time before the existence of time, but rather represent stages of creation. He created the earth on two days, then fashioned the heavens and the rest of the world, as indicated by the Almighty: "Say, 'Do you indeed disbelieve in He who created the earth in two days?'"

The earth is positioned above the water, and the heavens are above the earth. The celestial spheres are arranged in layers: the first is the sphere of fire, the second is air, and the third is the sphere of the moon and stars. The earth itself is composed of layers: the four elements—fire, air, water, and earth—which then combine to form minerals, plants, and animals. ## The Third Discourse: On the Meaning of the Marvelous

The **marvelous** refers to everything that deviates from customary norms and observed phenomena. This arises from the influence of the souls—specifically, the powerful souls of the celestial spheres or elemental entities—upon earthly matters, all occurring through the power and will of **God Almighty**.

Examples include: - The **miracles of the Prophets** (peace be upon them all), such as the splitting of the moon, the turning of rods into serpents, the fire becoming cool and safe, the emergence of the she-camel from the rock, the healing of the blind and leper, and the raising of the dead by God's permission. - The **charisms** of the righteous, where the influence of their souls extends beyond themselves, such that a saint may heal the sick through prayer, avert disasters like earthquakes or floods, or bring about rain. - The **extraordinary occurrences** known to the ancients, although prophecy later rendered these practices obsolete. - Claims by some that certain phenomena arise from the interaction of human souls with spirits (the *jinn*). - Actions where individuals possess such self-control and intense focus that their will alone affects reality, such as when a person's concentration on a specific object causes it to manifest or change.

A notable example of such influence involves the practice of **divination**. It is said that in ancient India, when a group of people felt profound concern regarding a matter, they would withdraw from their usual affairs and fixate their collective attention upon it until the outcome manifested.

Similarly, there is the account of a man who claimed expertise in astrology and hidden knowledge. When the famous astrologer **Abu Ma'shar al-Balkhi** was presented with a certain astrological chart, he studied it and declared it to be impossible. However, when the client insisted, **Abu Ma'shar** re-examined the chart and realized he had made a mistake. He admitted that the chart accurately predicted the event, noting that his initial doubt stemmed from the rarity of such planetary configurations.

Furthermore, it is recorded that during the reign of a king in the lands of **India**, a philosopher was brought to court. The king requested that the philosopher determine the exact moment of birth for a newborn child to ensure a favorable destiny. The philosopher performed the necessary calculations, but after some time, he confessed his inability to arrive at a precise conclusion. He later returned to the king and admitted his

error, stating that he had dreamt of the child's future and seen the events clearly, proving that there are influences beyond the reach of standard mathematical calculation. Among its signs are the appearance of comets, which are stars with tails, and the occurrence of eclipses, which remain for a long time. Another sign is the falling of iron from the air, as mentioned by the scholar **Al-Razi**. He stated that in his time, a piece of iron fell to the earth, appearing like a newly forged fragment, which was heavier than the surrounding matter. When it was worked, it became soft. It is also recounted that in some regions, a severe cold snap lasted for two days, causing the destruction of many animals and plants. This has also occurred with lightning strikes. Furthermore, it is said that in the year **414 AH**, a cloud appeared, followed by thunder and lightning that caused great destruction to animals and plants.

Among its signs is the appearance of a city in the **Khuzestan** region, which was nearly leveled; its inhabitants were startled by a sudden sound, then the earth swallowed them up until they were drowned. Frogs and strange creatures then appeared, and locusts consumed many things.

Among its signs are changes in the earth, such as the sea submerging lands that were once inhabited, while dry land emerged where there had once been a sea. It is also said that vapors rising from the earth can cause the destruction of animals and plants. It has been observed that in the land of **Egypt**, the earth cracked open, and many things were seen emerging from it. This was also witnessed in the lands of the **Romans**, in a village in the territory of **Hamadan**, and in other regions. It has been recorded that in the land of **Nishapur**, an earthquake occurred during the time of the Imam **Abu al-Qasim al-Rafi'i** (may God sanctify his soul), causing buildings to collapse.

Among its signs is the appearance of minerals in places where they were previously unknown, such as the discovery of gold during the time of the **Isma'ilis**, and the emergence of strange animals with unusual forms in the land of **Al-Rujb**, as reported by **Al-Shafi'i** (may God be pleased with him). He saw a person in the land of **Al-Ashghal** who had two faces, four eyes, and four hands, and who spoke and argued. It is also recorded that a woman gave birth in the year **420 AH** to a creature that was half human—with one head, one hand, and one foot—resembling the figure of a human, which was found in the land of **Yemen**. And among these is the speech of infants, as evidenced by the infant of **Joseph the Truthful** (peace be upon him) and the infant of **Pharaoh** (may the blessings of God be upon him). Among these also is speech from voices with no identifiable source, as is recounted regarding the days of the birth of the **Prophet** (may God bless him and grant him peace). Among these, too, is the speech of animals, such as the account of the man who was driving his cow when it spoke to him

saying, "I was not created for this; rather, I was created for tillage." And the people said, "Glory be to God! A cow speaking!" And the Prophet (may God bless him and grant him peace) said, "I believe this, as do **Abu Bakr** and **Umar**." Similarly, there is the account of the shepherd whose sheep was taken by a wolf; when he recovered it, the wolf spoke to him, saying, "Who will be there for the sheep on the day of the shepherd?" The people said, "Glory be to God! A wolf speaking!" The Prophet (may God bless him and grant him peace) said, "I believe this, as do **Abu Bakr** and **Umar**."

Among these also is the story of the man who struck his wife or servant without just cause, causing the stone to speak. He said, "I bear witness that there is no god but God," and the **Imam al-Ansari** (may God be pleased with him) noted this as a miracle. The **Imam al-Ghazali** (may God have mercy on him) was consulted on this matter and he mentioned that if this were witnessed by the eye of a tailor or a weaver, it might be thought to be a trick or a sleight of hand. However, the **Sheikh** (may God be pleased with him) told the **Imam al-Ghazali** that one should not doubt these things, for they are matters of the spirit. Most of these occurrences are rooted in noble states, and the common people see them as strange because they are unaware that these are instances of the soul interacting with the celestial realms.

These phenomena occur through: - Miracles granted to the Prophets (peace be upon them). - Charisms granted to the saints. - Strange phenomena resulting from celestial powers acting upon earthly bodies, such as magnets or the art of *talismans*.

These are strange occurrences resulting from the interaction of earthly substances, known as *talismans*. This leads to the general principle, and the full discussion of this will follow, God willing.

The Fourth Section

On the Classification of Existents

Everything besides **God the Almighty** is a created being. Every atom of these particles, every trait, and every attribute—with all their wonders and peculiarities—testifies to the power and majesty of God. If one were to attempt to enumerate these, one would be unable to do so, for God alone knows the full extent of His creation. and this, though its details are beyond what the eye can perceive, is something the intellect can comprehend. Such are the things of the Divine, the Throne, the Angels, and the Satans. As for the observable phenomena of the heavens and the earth, they are apprehended through senses and reports. The heavens, with their stars, their motions, their orbits, and their aspects; and the earth, with what it holds—its seas, its rivers, its

minerals, its plants, its animals, and the atmosphere between the heavens and the earth—all of these are known through perception, be it rain, thunder, wind, or storm. These are all species of what is observed in the heavens and the earth, each subdivided into various types. Every type is further classified into diverse branches according to their differing qualities, natures, essence, and manifestations. In all this, the intellect—through contemplation of the motion of the heavens and the earth—finds proof of the existence of the Creator, His power, and His majesty, as it is said: "And in everything, there is a sign indicating that He is One."

Conclusion of the Book

May God guide us to the truth.

In the Name of God, the Most Gracious, the Most Merciful.

The First Discourse: On Celestial Bodies and Observations

- **The First Observation:** On the orbit of the **Moon**, containing two sections: the nature of the moon's orbit, and the increase and decrease of the moon's light.
- **The Second Observation:** On the lunar eclipse, and the characteristics of the moon at the end of the month.
- **The Third Observation:** On the orbit of **Mercury**, containing two sections: the nature of its orbit, and its characteristics.
- **The Fourth Observation:** On the orbit of **Venus**, containing two sections: the nature of its orbit, and its characteristics.
- **The Fifth Observation:** On the orbit of the **Sun**, containing two sections: the nature of its orbit, and solar eclipses.
- **The Sixth Observation:** On the orbit of **Mars**, containing two sections: the nature of its orbit, and its characteristics.
- **The Seventh Observation:** On the orbit of **Jupiter**, containing two sections: the nature of its orbit, and its characteristics.
- **The Eighth Observation:** On the orbit of **Saturn**, containing two sections: the nature of its orbit, and its characteristics.
- **The Ninth Observation:** On the fixed stars, containing two sections: their nature, and their constellations.
- **The Tenth Observation:** On the orbit of the planets, containing two sections: the retrogradation of the planets, and the lunar mansions.
- **The Eleventh Observation:** On the motions of the heavens.

- **The Twelfth Observation:** On the inhabitants of the heavens. ## The Second Treatise

This section examines several topics: - The true nature of time, days, and nights. - The months and seasons. - The lunar months and the solar year. - Matters concerning the circular motion of the heavens.

The Second Treatise: On the Study of Phenomena

The first inquiry concerns the nature of the elements, the nature of fire, the sphere of air, and its phenomena, including clouds, rain, wind, lightning, and other celestial and atmospheric events.

The fourth inquiry concerns the sphere of water, the nature of water, and the necessity of the sea on one side of the Earth. It discusses the seas, islands, and their inhabitants, including the eight major seas: the Circumambient Sea, the China Sea, the Indian Sea, the Persian Gulf, the Sea of Qulzum, and the Western Sea.

The next section examines the nature of the Earth, the differences in its formation, its varying terrestrial features, the nature of earthquakes, the formation of mountains and plains, and the origins of springs and rivers.

And God is the granter of success.

We Then Turn to the Study of Created Beings

These include minerals, plants, and animals.

- The first inquiry, on minerals: These are the hard, solid bodies, such as stones and metals.
- The second inquiry, on plants: These are the organic bodies that grow, such as trees.
- The third inquiry, on animals: This encompasses various types of living creatures.

The first category concerns the human body, specifically the study of anatomy, which is divided into two parts: - The simple organs: These include bones, cartilage, nerves, tendons, flesh, fat, skin, and veins. - The complex organs: These include both internal organs and external features. ## The Anatomy of the Head and Senses

The first section discusses the anatomy of the head: the eyes, ears, nose, mouth, and hair. The second section covers the neck. The third section addresses the chest and its parts. The fourth section details the anatomy of the hands. The fifth section describes the back. The sixth section examines the sides. The seventh section explores the legs.

The eighth section concerns the internal organs, which include the brain, heart, liver, spleen, stomach, intestines, kidneys, and bladder.

The Faculties of the Body and Soul

The fifth treatise discusses the five external senses: sight, hearing, smell, taste, and touch. The first class of the primary faculties consists of four: the retentive, the digestive, the assimilative, and the expulsive. The second class of the secondary faculties also includes four: the nutritive, the augmentative, the generative, and the formative. The third class comprises the five common faculties of perception: imagination, estimation, memory, and cognition. The fourth class includes the motive faculties, which are divided into two types: the appetitive faculty and the motor (nervous) faculty. The fifth class covers the rational faculties: theoretical reason and practical reason.

The Nature and Characteristics of Living Beings

The second part of this work examines the various human faculties and the differences between intellects. The third part discusses human characteristics and the specific properties of human parts. The fourth part addresses human ailments. The second treatise discusses the nature of animals, covering their amazing stories in three parts: their theoretical and practical properties, their physical parts, and their behaviors. The third treatise covers birds, their theoretical and practical properties, and their physical parts. The fourth treatise covers aquatic animals, their theoretical and practical properties, and their physical parts. The fifth treatise covers wild beasts, their theoretical and practical properties, and their physical parts. The sixth treatise covers birds and insects, their theoretical and practical properties, and their physical parts. The seventh treatise covers creatures and their specific properties.

Finally, the work concludes with a discussion of the forms of animals, describing the unusual shapes created by the Creator in the corners of the Earth and the islands of the seas, including the various complex forms of animals and other strange creatures. In the Name of God, the Compassionate, the Merciful.

To the Creator of all things, the Regulator of every component, the Eternal, whose existence is without beginning, and the Everlasting, whose continuity is without end; who brought all things into being and gave them form, initiating the creation of the heavens and the earth in six days while His Throne was above the waters. He elevated the heavens without support and adorned them with the light of the stars as a lesson for those who observe and as a guide for those who seek direction. Glory be to Him, the Greatest, whose power brings forth light from darkness, who ordains the cycles of the

cosmos, decay, and regeneration until the decree reaches its conclusion—a time of transience and finality.

And may blessings and peace be upon the Master of the Prophets and the Imam of the Pious, our master **Muhammad**, of the lineage of **Abd al-Muttalib**, and upon his pure and noble family.

After this, the minds of the wise have been captivated by the wonders of these celestial bodies, their regularity, and their sustained existence, despite the fact that they are composed of materials that theoretically accept opposites and forms that are subject to corruption. Yet, they remain until this day. If a doubter were to look at the heavens above, how they are built and arranged, and then contemplate the nature of humanity, he would find that all of this is beyond human comprehension. Therefore, I have gathered some of the most extraordinary aspects of this, presented in this book, and I ask God for guidance in this undertaking.

The First Section: On Natural Phenomena and Related Matters

First: Concerning the nature of the **Celestial Spheres** (*aflak*), their shapes, and their movements. Philosophers have concluded that a celestial sphere is a simple, spherical body that moves in a circular motion, possessing neither weight nor lightness, neither heat nor cold, and is not subject to generation or corruption. We have established these matters in our philosophical treatises. It is known that the universe is divided into the **First Sphere** and the spheres contained within it, each surrounding the other, forming a single, continuous, and unified whole. These include the spheres of the **Elements**, the **Moon**, **Mercury**, **Venus**, the **Sun**, **Mars**, **Jupiter**, **Saturn**, and the **Fixed Stars**. Each sphere occupies its own place, moving in a circular path that is constant and unerring—a truth witnessed by all who study the geometry of the heavens, confirming the precision of its movement. The celestial spheres are structured such that some move from east to west, as is the case with the greatest sphere, while others move from west to east, such as the spheres of the fixed stars and the planets, all surrounding the Earth, which sits at the center.

The Celestial Spheres

- The Ninth Sphere
- The Sphere of the Zodiac
- The Sphere of Saturn
- The Sphere of Jupiter
- The Sphere of Mars

- The Sphere of the Sun
- The Sphere of Venus
- The Sphere of Mercury
- The Sphere of the Moon
- Fire
- Air
- Water
- The Body of the Earth

Some of these spheres are stable, while others are in motion. Some move in relation to the center of the world, while others contain the center of the world. Some are situated outside the center of the world, and some are not centered on the world but rather contain spheres of the planets and stars. Only God knows the exact number of these spheres, as well as the celestial bodies and stars within them, and the spheres that contain no stars. It is said that there are spheres of the fixed stars and spheres of the planets. The greatest sphere is the ultimate sphere, and its movements are diverse, with some spheres moving in accordance with the others.

The Second Perspective

Regarding the sphere of the moon. ...it is known that the movement of all spheres and their orbits are regular, so it should not be considered unusual. This is not difficult for those who possess knowledge of geometry. As for the movement of the **Sun**, its motion is regular, and it is easy to verify its position at any given time.

The Sun

The natural motion of the **Sun** is such that its light appears to change in form and color. It traverses all twelve zodiacal signs, covering a complete circle in a year. Its path is smaller than the path of the other stars. It covers one of the twenty-eight **Lunar Mansions** every night. By the end of the month, it has traversed those twenty-eight mansions in twenty-nine nights, and by the end of the month, it passes beyond the **Sun** as a crescent moon. The moon returns to its position once it has completed its orbit and catches up with the **Sun**.

They claim that the diameter of the **Sun** is one hundred and fifty times that of the **Earth**, and its circumference is four hundred and fifty times that of the **Earth**. It reaches us once the people have agreed upon its magnitude. And **God** knows best.

The Phases of the Moon

The increase and decrease in the light of the **Moon** is a result of the **Moon** facing the **Sun**. When the **Moon** is in the crescent phase, it begins to emerge, and the side facing the **Sun** is illuminated, while the side facing the **Earth** is in darkness. The half facing the **Sun** is the illuminated side. It then continues to change until it reaches the half-moon phase when it faces the **Sun**. Then, it wanes as it moves away from the side facing the **Sun** until it sets. In this section:

It consists of two spheres that are equidistant from the center of the world. The upper sphere, known as the sphere of **Mercury** and **Venus**, completes its orbit in twenty-four hours from east to west. It is separate from the sphere of the Sun, which completes its revolution every fourteen days. The outer part of this upper sphere is centered on the center of the world, while the inner part is centered away from the center of the world. The sphere is divided into four realms, three of which are inclusive, and one of which is non-inclusive. The inclusive realm is the upper sphere, known as the **Sphere of Mercury**, and it is the sphere that is the lower part of the upper sphere; it is not centered on the center of the world. It is called the **eccentric sphere** and the **sphere whose zone is outside the sphere of the center**; it is the sphere that shares a point with the total sphere.

The other one contains the **encompassing sphere** and the **smaller sphere**, which is the sphere of the total orb. This sphere has a motion that is distinct from the motion of the total sphere.

It is asserted that the distance between the surface of the Moon and the surface of the lower sphere is eight thousand and sixty miles. [Top Text] The moon begins its phases in order, starting from the conjunction with the sun, then returns to the first position. This is its image.

On Lunar Eclipses

A lunar eclipse occurs when the Earth is positioned between the moon and the sun. If the moon reaches one of the **Nodes** (the head or the tail) or is close to opposition, the Earth lies directly between the moon and the sun. Consequently, the moon falls into the shadow of the Earth.

Since the Earth is smaller than the sun, the Earth's shadow takes the form of a cone, with its base on the surface of the Earth. The rays of light extending from the sun toward the Earth are not parallel; rather, they converge at a point behind the Earth, forming the shadow cone.

- If the moon is not far from the ecliptic at the time of opposition, it falls entirely within the shadow cone, resulting in a total eclipse.
- If it is at a certain distance from the ecliptic, only part of it is eclipsed.
- If the moon is positioned such that its latitude equals the sum of the radius of the moon and the radius of the shadow, it will not be eclipsed at all. If the latitude is less than that sum, a partial eclipse occurs.

And God is the source of all success. This is its image. ## Chapter: On the Properties of the Moon and Its Effects

It is widely held that while the Sun acts upon the world through the agency of heat, the Moon exerts its influence through the agency of moisture. This is supported by the observations of those experienced in maritime matters. When the Moon rises at the horizon of the sea, the tide begins to advance; when the Moon reaches the meridian (the center of the sky), the tide reaches its highest point. As the Moon moves toward the western horizon, the water begins to recede.

When the Moon has completed its transit and reached the western horizon, the tide reaches its ebb. The process then begins again, though in a weaker state, until the Moon reaches the nadir (the point directly beneath the earth). From there, the tide again begins to advance until the Moon rises at the eastern horizon, at which point the cycle returns to its original state.

There are two tides and two ebbs in the sea every day and night, corresponding to the movement of the Moon from the upper region to the lower. These movements are accompanied by storms and waves. When the sea recedes, the water diminishes along the coasts, and as the Moon moves, the water returns to the sea. The intensity of these tides varies depending on the depth of the basin and the volume of water. ...And it is [known] that the moon's effect on the seas and mountains is significant. When the moon is close to the earth, the water rises, and when it is distant, the water recedes; this is why the tides occur in seas where there are no currents or rivers. There is a daily tidal cycle, and others that occur monthly. Some scholars claim that sea tides are caused by the conjunction of the sun and moon at the time of fullness, followed by a decrease as the moon wanes, and an increase as it waxes.

Among these effects on living creatures is that when the moon's light increases, it strengthens their vitality, moisture, and humors. When the moon is full, the body's humors are at their peak and its vessels are full. After the full moon, as the light decreases, so does the fullness of the humors, which is a phenomenon well-known to medical scholars.

Some physicians also believe that the lunar phases affect the quality of a person's temperament, arguing that those born at the beginning of the month are more robust than those born at the end. They observe that animals grow faster when the moon's light is increasing.

Among these effects are: - The increase in milk and the whitening of animal products during the first part of the month, which then decreases as the moon's light wanes. - Variations in bird eggs, which some claim increase when the moon is in the eastern quadrant, while their substance may decline or change when the moon is in the western quadrant. - Observations that when the moon is beneath the earth, there is a greater tendency toward sleep and lethargy, while if the moon is in the eastern quadrant, it induces colds and headaches. - The behavior of fish, which are more active and abundant in the first half of the month, and show different patterns in the latter half. - The life cycles of insects, with some appearing in the first half of the month and others in the second. - The habits of hunters, who track animals according to the moon's visibility, noting that animals are more active when the moon is bright and less so as it sets. And of the pollination and harvest [times]: The time of the waxing moon is favored, and it is considered better for planting in the middle of the sky. Among its influences on crops and the growth of plants, and the increase of the moon, is the state of fullness. Most agree that the increase and fullness of the moon towards the state of fullness is a matter recognized by those proficient in agriculture. They find that the effect of this is apparent in legumes, melons, cucumbers, pumpkins, and squash in the first half of the month, and for the rest of the month in the second half. Among its effects is that the moon imparts a wonderful color, or otherwise, upon that which receives its light in the first half of the month. As for the latter half, the light of the moon is cut off from it, and it is more intense in its effect on the stalks. The moon is more intense in its light on that which receives its light when it is waxing, in its state of increase and clarity, and more so when it is waning toward the state of decrease.

Some sages have said that those who desire to experiment with the natural powers and how they strengthen or weaken should observe the moon when it is in the constellation of **Leo** and use the light of the moon, which has been established by custom. Do not observe **Sirius** when it descends from its position, nor [when it is] four degrees [from it]. Even if the habit has been otherwise, the observation of **Sirius** today is not possible due to the severity of the pain, and that is due to the power of nature and the extremity of **Sirius**.

As for the **Milky Way**, which is the whiteness seen in the sky, it is said that it is a collection of small stars that appear close to one another. Some call it the "Girdle of the Galaxy" or the "Circle of the Stars." It is observed in the first part of the night in the

middle of the sky in the summer, and in the first part of the night in the middle of the sky in the winter, extending from the east to the west. In the summer, it extends from the north to the south, and in the winter, it extends from the south to the north. God knows best its essence, as it is in the celestial spheres.

The Third Aspect: The Sphere of Mercury

Regarding the sphere of **Mercury**: Know that it is a sphere containing a center, the upper surface of which is at the extremity of the sphere of the **Moon**, and it extends from the west to the east, and it is separated from the external sphere of the sphere of the **Moon** to within the total sphere, and it is called the *falak* [orbit]. [The Mercury]

It is distinct from the **Mudir** sphere, the **Kharij al-Markaz al-Thani** (second eccentric sphere), and its **Falak al-Tadwir** (epicycle). The **Kharij al-Markaz al-Thani** is the epicycle's sphere, and it is necessary that the **Falak al-Kulli** (total sphere) and the second [sphere] are also the **Mudir**. It is also said that the *hadiḍ* (perigee) of Mercury is 1,884 miles from the upper surface, and its *awj* (apogee) is 1,884 miles from the lower surface. This is the representation of its sphere.

[Mercury]

We call it the **Mercury**, which is among the *Sa'd* (auspicious) stars, or among the *Nahs* (inauspicious) if it is with the *Nahs*. According to them, it is 1/20th the size of the Earth, and its circumference is 280 *farsakhs*, and the diameter of its body is 89 miles. And Mercury has seven degrees of station and retrograde motion, moving with the Sun around the world. It is believed that if someone is born under its influence, they will be intelligent, clever, a scholar of writing, geometry, and arithmetic, and skilled in various arts and crafts. And God knows best.

The Fourth View: Regarding the Sphere of Venus

It consists of two parallel surfaces, the center of which is the center of the world. The upper one is the sphere of the Sun, and the lower one is the sphere of Mercury. Its revolution is completed from west to east in one year, just like the sphere of the Sun. Unlike the sphere of the Sun, it has two small circles in front of the Sun, and another, smaller one for Venus, representing the station and retrograde motion of the planets. The body of Venus moves between the upper surface and the lower one, at a distance of three thousand, seven hundred, and ninety-nine miles, and it is similar to the sphere of the Moon in its variation.

Regarding Venus

Its diameter is smaller than that of Jupiter, as the body of Venus is four thousand and three hundred miles. It is located at a distance of four thousand, nine hundred, and forty-nine miles from each sphere. It moves with the Sun, similar to Mercury. The observers of the celestial bodies have claimed that the Sun, the Moon, and the planets are all spheres. [The top sentence, partially obscured, appears to describe an astronomical or astrological configuration, mentioning a "person" and a "sphere."]

The Fifth Discourse

On the Sphere of the Sun

It consists of two parallel surfaces, the centers of which are at the center of the world. The upper surface is known as the *muthamma* (the thick/outer sphere), and the lower as the *mujassad* (the solid/inner sphere). This sphere moves from west to east, completing one revolution in three hundred and sixty-five and one-quarter days.

[The diagram labels translate to the following nested spheres from outermost to innermost:]

- **The Sphere of the Sun**
- **The Outer Eccentric Sphere**
- **The Eccentric Sphere** (at the center of the world)
- **The Sun**
- **The Inner Eccentric Sphere**

[The surrounding text in the margins provides commentary on the mechanics of the planetary model, specifically addressing the eccentric nature of the solar orbit and the relative positions of the center of the universe compared to the center of the solar motion.] It is concluded that the sphere containing the Earth is located outside the center of the three spheres, as we have mentioned regarding the epicycle sphere. This is by the grace of God Almighty, for if the epicycle sphere were like the other planets, it would return in six months to cause winter and then return in six months for the animal growth period. But the Sun remains for six months in its upper reaches, and it is distanced from the surface of the lower level by four hundred and seventy-five units.

As for the **Sun**, it is the greatest of the planets in its brilliance and its natural essence. The body of the **Sun** is one hundred and sixty-six times the size of the Earth, and it traverses one degree per day.

It is held that the **Sun** is among the planets like a king among his aides and soldiers, similar to a vizier, a scribe, a chamberlain, a chief of police, a judge, or a treasurer. It is also like a servant among the spheres, the zodiacs, the climates, the lands, the faces, the degrees, the houses, and the *manazil* (lunar mansions). This analogy is one of the subtleties of God Almighty in placing the **Sun** in the center of the seven planets to balance the temperaments and elements in this world. It stabilizes them in perfect equilibrium, as if they were in a sphere that fixes the elements and their colors. The world would not remain in this state were it not for the grace of God Almighty, who created them in this manner, and they are never stagnant. The most intense heat occurs in a specific place, and extreme cold in another, for it is a profound truth that the sun rises each day from the east, reaching a different point until it ends at the west, leaving no part of the earth untouched by its rays. Every day, the sun inclines toward the south, and at other times toward the north. In the southern direction, it continues to incline until it nears the sunrise of the shortest day of the year. Conversely, in the northern direction, it continues to incline until it nears the sunrise of the longest day of the year, then turns back toward the south, as the Almighty said: "The sun and the moon move by precise calculation." This confirms that the sun reaches its limit in both the south and the north. It is also a established fact that the sun is 166 times the size of the earth, and its diameter is 41,080 *mil*. The sun traverses each *burj* (zodiac sign) in thirty days, covering one degree each day.

Solar Eclipse

The cause of a **solar eclipse** is that the moon comes between our sight and the sun, obstructing our view. When the sun and moon meet at one of the two nodes—the head or the tail of the dragon (the lunar nodes)—or near them, and the moon passes beneath the sun, it obstructs our vision. The rays emanating from the sun form a cone, with its base at the sun and its vertex directed toward the earth. If the moon is positioned in the center of this cone, the sun is entirely eclipsed. However, if the moon is positioned off-center from the cone, the sun is only partially eclipsed, depending on the degree of its latitude. ... [It is known that] the diameter of the sun and the diameter of the moon, if the observer is at a distance equal to half the diameter of the moon, form a conical shadow. If the sun is eclipsed, the eclipse appears as a conical shadow on the face of the moon, and if the moon is eclipsed, the sun begins to eclipse [at different times] due to the difference in the observer's location, meaning it does not eclipse at all in some lands.

Properties of the Sun

The sun possesses marvelous properties regarding the heavens and the earthly realm. As for the heavens, it is the illuminator of all the stars, bestowing upon them its radiance

and light. Its proximity and distance from them also influence them, as has been mentioned regarding the benefits of the moon.

As for its benefits in the earthly realm, the sages have stated: When it shines upon water, it causes it to evaporate due to its heat. When this vapor reaches the cold air, it thickens, condenses into clouds, and is carried by winds to distant places. As rain, it falls upon the earth, bringing it to life after its death, making it a source for rivers and springs, sustaining animal life, and enabling the growth of plants. God Almighty says: "We sent down water from the sky, and from it We brought forth from every [kind of] fruit."

Among its effects on minerals, it causes the vapours within the earth to condense into substances such as gold, silver, and other metals, as well as precious stones like **rubies**, **emeralds**, and minerals like **sulfur**, **vitriol**, **salt**, **alum**, and **sal ammoniac**. None of these things would exist without its influence.

As for its effect on plants, plants in places reached by sunlight thrive, whereas those in the shade or hidden from the sun's rays do not grow. Flowers such as the **lily** and **saffron** grow and expand when they receive the sun's light.

When the sun rises, the temperature increases, and this heat assists in the ripening and growth of plants.

As for its influence on animals, it provides them with light, and God Almighty has placed within their bodies a vital heat that sustains their movement and vitality. When the sun rises, this vitality increases within animals, and if they were to be deprived of it, their movements and bodily functions would weaken and eventually cease. to the other side. When the sun returns to the animals [zodiac signs] to the places from which it departed, it returns to the first state. It is said that the inhabitants of these regions, the people of the Zanj, the Habasha (Abyssinians), and the Sudanese who live in the first climate, are black because of the heat. Their faces, bodies, and characters are similar to wild beasts. As for the people of the far lands, the people of the Slavs and the Rus, their inhabitants are made with coarse bodies and white complexions, and their characters are similar to wild beasts. The Brahmins claimed that the sun travels through every zodiac sign in a thousand years, and it traverses the heavens in six hundred and eighty years. They have claimed that when it moves to the southern zodiac signs, it brings a year of prosperity and a year of drought and destruction, and it moves northward or southward. And God knows the truth of this.

The Sixth Inquiry: On the Sphere of Mars

It is a level sphere, whose center is the center of the world, and it is above the sphere of Jupiter and below the sphere of the Sun. The Sun completes its rotation from the east to the west in one year, ten months, and twenty days. The image of the sphere of the Moon is according to the view of Ptolemy, which is the sphere of the *falak* [orbit] and the distance from the highest point to the lowest is one thousand one hundred and ninety-eight.

As for Mars

Its nature is fierce and it is known as the "lesser misfortune" in the heavens, without any benevolence. It is attributed to killing, bloodshed, and violence. The magnitude of Mars is half the size of the Earth, or approximately half, and the diameter of Mars [is as follows]... 1,830 miles for each degree, if it is in a straight line, and it covers 40 minutes per degree, close to the west and east. And God knows best.

The Seventh Consideration: Regarding the Sphere of Jupiter

It consists of two surfaces, the lower of which is the sphere of Jupiter, with its center being the center of the universe. Its revolution from west to east takes 11 years and 10 months. The distance between its upper surface and its lower surface is 1,232,040 miles. **Jupiter**, known to astronomers as the "Great Fortune" (*al-Sa'd al-Akbar*), is so called because it is superior to Saturn and brings many great benefits and virtues. The body of **Jupiter** is 91 and one-third times the size of the Earth, and its circumference is four and one-sixth times that of the Earth. It traverses 15 minutes of the zodiac each day, and its sphere is similar to the sphere of the Moon, with no difference, so there is no need to repeat the explanation. And God is the Giver of Success and the Truth.

The Eighth Consideration: Regarding the Sphere of Mars

It consists of two surfaces, with its center being the center of the universe, and it is above the sphere of the second planets and the lower one. As for the sphere of **Jupiter**, its revolution from the west to the east is completed in eleven years, ten months, and six days. The illustration shows the sphere of the stars, which we have mentioned, and the **Moon**, **Saturn**, and **Jupiter** have no need for return. **Ptolemy** states that the body of the planet **Saturn** is the largest of the planets, because it is above **Jupiter** and its circumference is ninety times greater than the circumference of the **Earth**, and its diameter is nine times greater than the diameter of the **Earth**. It is believed that it is distant from the center of the **Earth** to the limit of the sphere of **Saturn**.

On the Retrogradation and Station of the Planets

When the center of a planet is in the upper part of its epicycle and its movement is in accordance with the movement of the carrying sphere, all its movements appear to be in direct order. However, when the center of the planet is at the bottom of the epicycle, its movement is contrary to the movement of the carrying sphere, and it appears to slow down until it moves in retrograde. This occurs because the epicycle moves the planet in a direction contrary to the movement of the carrying sphere, and the movement of the carrying sphere moves the center of the epicycle forward. Consequently, when the planet reaches the point of the epicycle where it appears stationary, it is as if it were moving in a straight line toward the center of the **Earth**, intersecting it, and leading directly to the sphere of the epicycle. This serves to clarify the concept of retrogradation and station. ## The Seventh View: The Sphere of the Fixed Stars

It is a surface whose center is the center of the world. It is the outermost sphere that encompasses all other spheres, the highest and lowest of them. This sphere moves from east to west with a slow motion in all its parts, such that the stars embedded within it complete one rotation in one thousand years. It has poles that correspond to the poles of the zodiac, which the Sun traverses, as will be mentioned later, God willing.

It has been established by **Ptolemy** and other observers that all the stars are embedded in this sphere, and their positions relative to one another do not change; they all share this slow movement along a circular path. **Ptolemy** claimed that the distance between the upper surface of this sphere and its lower surface is one thousand four hundred and forty miles. This is the extent of the **Sphere of the Fixed Stars**, which **Ptolemy** determined for the stars, and it is the axis of the zodiac—one thousand two hundred and fifty-nine [some say one thousand three hundred and eighty] miles.

Though some people have criticized these measurements, it is impossible for them to determine them, as the Earth is at the center of the sphere, and the stars are in the eighth sphere. This is a matter that cannot be understood through mere imagination, nor through the paths of Mars or Saturn; it is a difficult part of geometry. The scholars who have mastered the subtle sciences have proven this, and they are the ones who have described these celestial bodies. ## Chapter: The Fixed Stars

Know that what is meant by the fixed stars is the collection of one thousand and twenty-two stars. These stars form forty-eight constellations, each containing a certain number of stars as documented in the **Almagest** of **Ptolemy**. Some of these constellations are situated in the northern celestial hemisphere, some on the zodiacal belt, and some in the southern celestial hemisphere.

The shapes attributed to these constellations are based on various forms: some resemble humans, others resemble animals of the land, such as lions or cattle; some resemble aquatic creatures, like the crab; some resemble birds, like the eagle; and others represent inanimate objects, such as ships. Some constellations are composed of parts of different animals, such as those that are half-human and half-animal. We have even found constellations that do not resemble any specific creature at all, such as those made of scattered stars that the ancients grouped together to form shapes. Some were designated by the stars' proximity to one another; for instance, a group of stars near the northern edge of the zodiac was named after the horns of the bull, which were later joined to the bull itself.

The names of these constellations and the positions of the stars within them were established to serve as markers for navigating the night and the seasons. As for the other stars—the eight hundred and some odd stars that do not fall within the traditional forty-eight constellations—these are referred to as "outside the figures." They include stars like those found in the constellation known to the Arabs as the **Great Bear** (*al-Dubb al-Akbar*).

In total, there are twenty-one northern constellations, twelve zodiacal constellations, and fifteen southern constellations. Each has been individually described and counted according to the school of the ancients. We have chosen to describe each one by its designated name, the number of stars it contains, and the position of each star relative to the overall figure—whether it lies on the head, the feet, or outside the main shape. And God knows best. ## The Northern Constellations

There are twenty-one constellations in the northern sky, comprising three hundred and sixty stars, including those that surround the figures.

The Little Bear (Ursa Minor)

The constellation closest to the North Pole is the **Little Bear** (*al-Dubb al-Asghar*). The Arabs refer to these seven stars as the "Little Daughters of the Bier" (*Banat Na'sh al-Sughra*). Four of them form a quadrilateral, and three form a tail. These are called the "Guardians" (*al-Farqadan*). The star at the end of the tail is the **Pole Star** (*al-Jady*); it is the brightest of them all. The remaining stars are scattered inside and outside the figure. Its center is near the celestial pole.

The Great Bear (Ursa Major)

The **Great Bear** (*al-Dubb al-Akbar*) consists of twenty-seven stars, including those surrounding the figure. The Arabs call the four stars that form a rectangle the "Great

Daughters of the Bier" (*Banat Na'sh al-Kubra*). The four stars that form a rectangle, and the three that form the tail, are also called the "Daughters of the Bier." The star at the end of the tail is known as the "Mourner" (*al-Qa'id*). The star in the middle of the neck is the "Leaper" (*al-Anaq*). The star near it, which the Arabs call the "Forgotten One" (*al-Soha*), is a faint star that people test their eyesight with. It is also called the "Leapers" (*al-Qafzat*), and they are the three "leaps of the gazelle," which are pairs of stars on the feet, each pair being a leap. The first leap is on the front right leg. ## The Constellation of Leo (Asad)

The **Asad** (Leo) is the constellation located at the tail of the Lesser Lion. It consists of the stars gathered in the neck, which the Arabs call *Al-Jabha* (The Forehead). These are the seven stars on its chest and neck, with those on the knees forming a semi-circle called *Al-Nathra* (The Lion's Breath), also known as *Al-Tha'man*. There are also the stars on the eyebrows, the eyes, and the ear, which the Arabs call *Al-Kharatan*. The Arabs say that the *Kharatan* are the two stars at the nose.

As for the second figure, it is the image of the great **Leo** (Asad). The Arabs call the two brighter stars among them *Al-Ghafir* and the other *Al-Zubra*. The remaining stars are the third group, which are located on the lion's back; these are the brightest ones, and the rest are the *Dafarat*.

The Constellation of the Dragon (Al-Tinnin)

This consists of thirty-one stars, some of which are outside the figure and some within. The Arabs call the star on the tongue *Al-Raqis*, and the four stars on the head are called the *Awaid*. In the middle of the constellation is a small star that the Arabs call *Al-Na'at*. The star on the tail is called *Al-Dhib* (The Wolf), and the stars on the rear are the *Dhibayn* (The Two Wolves), while the stars on the fold are called the *Athaafi* (The Cooking Stones) of the tail. These are situated between the two wolves and the stars lying on the *Ruba* (The Quarter). ## Cepheus (also known as the King)

The constellation of **Cepheus** consists of eleven stars: those depicted on the figure and those outside it. One is the star of the **Chair**, and another is the star on the tail of the **Swan**, which is called the *Ridf*. The Arabs call the star on his chest the *Fard*, the one on his right shoulder the *Dhirf*, and the ones on his arms are outside the figure. There are also stars on the arm called the *Dajajah*, and others on his left leg called the *Qadr*. Below his left foot is a small star called the **Shepherd**, and between his feet is a small star that the Arabs call the **Flock**. God is the source of all truth.

Boötes (also known as the Shouter)

The constellation of **Boötes** consists of twenty-two stars: those depicted on the figure and those outside it. Four are on his head, and four are on his right arm, which holds the **Staff**. There are stars on his left shoulder, on his forearm, and on his fingers. Others are on his left arm, around his side, and on his legs. Outside the figure is a star known as the **Shepherd**, which the Arabs also call *al-Simak al-Ramih*. It is a bright star, and its rising is a sign of the season. The sun and the stars appear to revolve around it. God is the source of all truth. ## The Constellation of Ophiuchus (Al-Hawwa)

It is known as the **Serpent Bearer** (*Al-Hawwa*). It is also called the **Snake Charmer** because it appears in many places to be holding the **Serpent** (*Al-Hayya*). The **Serpent** lies across the **Serpent Bearer**. The figure is depicted as a man standing, with twenty-four stars in the figure and five stars outside the figure.

Regarding the **Serpent**, there are eight stars: one in the neck, which is called the "Neck Star"; some are in the "Platter" and the "Plateau" beneath it; others are the stars of the "Northern Shins"; and some are the stars of the "Southern Shins." The stars that are in the "Plateau" are the ones located between the "Northern Shins" and the stars of the "Pasture" (*Al-Rawdah*). The stars on the head of the **Serpent** are called the "Shepherd," and those ahead of it, near the shoulder of the **Serpent Bearer**, are also called the "Shepherd."

The Constellation of the Arrow (Al-Sahm)

It contains eight stars. It is located between the "Great Eagle" and the "Dolphin."

The Constellation of the Eagle (Al-Uqab)

It contains nine stars in the figure and one star outside the figure. It is famous for the "Eagle" which is located in the sky. The star located in its center is called the "Tail" (*Al-Dhanab*), and the stars near it are the "Eagle." ## The Constellation of the Dolphin

It consists of ten stars grouped together; they are known as the *al-dalfa'* (the Dolphin). The four stars in the middle are called *al-'uqd* (the Knots), and by the common people, this group is called the Cross, as they lie upon the "staff" of the Cross.

The Constellation of the Horse's Head

It consists of four stars grouped together, two of which are close to one another, while the other two are at a distance, positioned at the place of the mouth and the muzzle.

The Constellation of the Great Horse (Pegasus)

It consists of twenty stars. It is depicted as a horse with a head, but it has no back, no legs, and no tail. - The first of these stars is at the head, which is triangular in shape; it is known as the *al-faras* (the Horse). - The one on the right shoulder is called the *jnah al-faras* (the Horse's Wing). - The one on the right flank is called the *al-haqu* (the Flank). - The one behind it, the fourth star that completes the horse, is called the *al-faras*. - The four bright stars in the square, where one of them ends at the edge of the flank, are the back of the Horse. The right wing of the Horse and the star known as the *al-dalw* (the Water Bucket) form the *al-fargh al-muqaddam* (the Fore Spout), and the one on the back is called the *al-fargh al-mu'akkhar* (the Hind Spout). The Arabs also refer to these by the name of the *al-dalw*.

The star at the nose is known as the *al-famm* (the Mouth). The one on the head is known as the *al-baha* (the Shining One). The one on the right flank is known as the *al-haqu*. The two stars on the right shoulder are known as the *al-manqib* (the Shoulder). The star on the right knee is known as the *al-rukba* (the Knee), which is behind the flank. ## The Constellation of the Crown, known as al-Fakka

This consists of eight stars, which the Persians call *kāsa-ye darvīshān* (the bowl of the dervishes). They are arranged in a circle behind the unformed stars, and their arrangement is circular. The brightest of these stars is called al-Nayyir min al-Fakka (the bright one of the crown), and this is its depiction.

The Constellation of the Kneeler, known as al-Jāthī

This is the depiction of a kneeling man, with one of his feet resting on the edge of the unformed stars, and his other foot placed near the four stars that form a circle, which are known as the *awā'id* (the lutes). It contains twenty-eight stars. Between the unformed stars and one of the stars outside the circle, there is [this] arrangement.

The Constellation of the Lyre, known as al-Shalyāq

This consists of ten stars. The bright star, known as al-Nasr al-Wāqiʿ (the falling eagle), is positioned as the Arabs describe it, as if it were a vulture with its wings folded, as the Arabs call the stars of the Lyre, *al-athāfī* (the cooking stones).

The Constellation of the Swan, known as al-Ṭā'ir al-Dajāja

It contains seventeen stars. There are two stars outside the depiction, and the remaining fifteen stars form its shape. Some are on the wings, and the bright star is on the tail.

(The preceding text ends with...) ...on the four, it is located on the right side of the stars, the fourth is on the chest, two on the waist, and two are on the buttocks behind it.

The Constellation of the Chair (**Cassiopeia**)

It is the image of a woman sitting on a chair with four legs, a high back, and a footstool. She is placed above the stars that the Arabs call the "Throne," which consists of thirteen stars. The stars that the Arabs call the "Hand" are the right palm, which is extended toward the stars, and the stars that are in her hands have specific arrangements and images.

The Constellation of the Bearer of the Crown (**Corona Borealis**)

It is the image of a man standing on his left leg, with his right leg raised and his right hand above his head. He is carrying a crown. There are twenty-one stars [associated with it], of which three are outside the image, and they have their own specific form.

The Constellation of the Kneeler (**Hercules**)

It is the image of a man standing behind the Bearer of the Crown, between the Pleiades and the Great Bear. There are twenty-eight stars in it, arranged in the middle of the stars that the Arabs call the "Kneeler," because they appear to be kneeling. There are also stars on the "Throne," which the Arabs call the "Legs," located on the left side, and others on the chair. ## The Constellation of the Chained Woman

This constellation consists of twenty-three stars. Except for the bright star on the head, they are arranged in the form of a woman. This constellation is called the **Chained Woman** because of the way its stars extend: one arm stretches toward the north, while the other stretches toward the south. The stars gather to form a chain, and the bright star located above them is called the **Chain**.

The Constellation of the Horse

This constellation consists of twenty stars, which are part of the **Great Horse**. Some of the stars of the **Great Horse** are located inside the circle formed by the stars that delineate its head; another star is situated on its mane. One star lies on its right shoulder, followed by two stars on its flank, and another two on its tail. Another star lies on the tip of the left hand of the **Great Horse**, with one star in the middle of its flank and another at the tip of its tail. A line of stars also emerges from its breast, outlining the shape of the neck. This is its appearance.

The Triangle Constellation

This constellation consists of four stars, which are situated near the head of the **Chained Woman**. They are arranged in the shape of a triangle, with one star at the top of the triangle, and the other three forming the base. This is the appearance of the constellation. ## The Twelve Zodiac Signs

These are the illustrations of the constellations located along the path of the ecliptic, known as the twelve signs. Each figure represents the configuration of stars within that specific sign, along with its name, number of stars, and positions, as established by astronomers and the Arabs. May God grant success in what is correct.

The Constellation of the Ram (Aries)

It consists of thirteen stars: three stars are outside the figure, in front of the head and facing east; two stars are on the face; two stars are on the horns, which are called *al-Sharatan*; and two stars are outside the figure, which are called *al-Natih*. The remaining stars are on the back and the legs, with one star on the rump, which is called *al-Butayn*.

The Constellation of the Bull (Taurus)

Its form is that of a bull facing west, with its front toward the east. It has no legs, and it looks back over its shoulder toward the west. It has two stars on its horns, and two stars outside the figure, one of which is the star of the eye, while the other is the star of the hump, known as *the Pleiades* (*al-Thurayya*). These are a group of stars clustered together. It is said that there is a star located there that they call *al-Dabaran* (the Follower), and two stars called *al-Athafiyy* (the Cooking Pots) located near the leg. ## The River Constellation The River (*al-Nahr*) consists of twenty-four stars. It begins at the foot of **Orion** (the Giant), extending toward the west, then turns to the east. It passes through three stars that are grouped together, then it bends toward the south, where it again encounters three closely spaced stars. It then bends toward the west, passing through three more stars. The last of these is called the first, the second, and the third of the stars of the **Al-Thalim** (the Ostriches).

The four stars in the middle, together with the fifth, form the **Al-Thalim** (the Ostriches), which are the birds that lay their eggs in the sand. The stars circling these are called the "eggs," and the star at the end is called **Al-Thalim** (the Ostrich). The stars located at the mouth are many, and they represent the ostrich chicks.

The Hare Constellation

This constellation consists of twelve stars. It lies at the foot of **Orion** (the Giant), with its head toward the west and its feet toward the east. It has two stars on its hind legs.

The Greater Dog Constellation

This constellation consists of twenty stars, some of which are outside the figure itself. It follows **Orion** (the Giant), trailing behind it toward the east. One of its stars is **Sirius**, which is located in its mouth. ## The Constellation of the Dog

The **Syrian Canis** is also called the "crosser of the Milky Way" towards **Canopus**, and it is called "Syrian" because it is near Yemen. It is also called *Mirzam*, and the "four" [stars] that are on its flank are called the "collared ones," while the four stars aligned in a straight line outside the figure are called the "monkeys." The bright star is located far from the Milky Way, and the Arabs call it *al-Humayl* because it appears before **Canopus**; for this reason, they do not follow it. The **Fore-Dog** is the star located between the two [stars] of the **Gemini** and the star that is the greatest of them. The Arabs call the northern one **Syrian Sirius** and also the "Levantine Sirius." It is because they see **Canopus** towards the southern direction of the **Canopus** side, and it is in this northern direction; that is why they are called *Canopus* [in relation] to *Canopus*, and the two eyes are called the "two raised ones," and the two arms are also called the "two clenched ones" because of their position in the **Gemini**.

The Constellation of the Ship

It has forty-five stars in its figure, and around it are the observed stars. ## The Constellation of the Snake

Ptolemy states that the bright star positioned on the neck of the **Snake** is **Canopus**, as it is located in the southern sky. There is disagreement regarding this, however; some argue that the star located on the neck is **Canopus** without qualification, while others suggest that the star situated beneath the neck is **Canopus**.

The Constellation of the Hydra

The **Hydra** consists of twenty-seven stars, some of which are outside the figure. These stars are positioned above the **Cancer** constellation. They include **Sirius** and **Procyon**, which are not part of the figure. The constellation extends toward the south, then bends toward the north and passes through the **Crater** constellation. It then bends toward the **Corvus** constellation. At the point of the neck, there are four stars; one is the

bright star known as the neck star, and another is the heart star. The rest of the stars in the figure are also positioned similarly. As for the stars that are not part of the figure, some are known as the **Al-Awa** (the Howlers), while others are referred to as the **Al-Jabhah** (the Forehead).

The Constellation of the Crater

This constellation consists of seven stars positioned upon the **Crater**. The Arabs call these the **Al-Mu'allaf** (the Assemblage). Four of these stars are in the northern part of the **Crater**, and three are in the southern part.

The Constellation of the Corvus

This constellation consists of seven stars positioned upon the **Corvus**. The Arabs call these the **Al-Awa** (the Howlers). They resemble a collection of stars that are scattered in appearance. ## The Constellation of Centaurus

It consists of thirty-seven stars. Its form is that of a human from the head to the waist, and of a beast from the waist to the tail, facing east, with its back to the west. In its right hand, it holds a spear, and on its left arm, it holds the beast. It has stars on its head, on its right hand, on its waist, and on the hooves of its hind legs. There are also two stars known as the *Muḥlifayn* (the two sworn ones) and the *Kazīla* (the remnants), which are located before the *Muqaddam* (the forward ones). Among them, it is said, is the star **Canopus** (*Suhayl*); when it rises, the Bedouin say that he who sees it is fortunate, as it is the star they seek.

The Constellation of Lupus

It consists of nineteen stars, which are part of the stars of the centaur, mingled with them, and it is located beneath the centaur. ## The Seven The Arabs call them "The Seven" (al-Sab'). They are stars that appear in a row, resembling a necklace, and there are no other stars surrounding them from the observed stars.

The Crown (al-Iklīl)

It consists of seven stars. It is named because it resembles a crown placed upon the head of a king. The Arabs call these stars *al-Iklīl* (The Crown). It is also known as "The Forehead" (al-Jabha) because it is situated in the north, and it is among the stars that the Arabs have mentioned previously.

The Southern Fish (al-Ḥūt al-Janūbī)

It is composed of stars that form the image of a fish. Its head is toward the east, its tail toward the west, and its body is in the south. There are no other surrounding stars from the observed stars, and this is its image.

Chapter on the Lunar Mansions (Manāzil al-Qamar)

There are twenty-eight lunar mansions. The moon resides in one of them each night, then moves to the next. In a year, it completes the cycle of these mansions. They are divided according to the solar calendar, and the moon traverses them in twenty-eight days. There are twenty-eight lunar mansions in total. Whenever one rises, another sets, with fourteen northern mansions and fourteen southern ones. The first of the northern mansions is the **Al-Sharatan**, while the last is **Al-Fargh**. The Arabs also observe that when a star sets in the west at dawn, the star directly opposite it rises in the east. Each mansion stays for thirteen days, decreasing or increasing in duration alongside the progression of the year. When a star sets, its "bad omen" or *naw'* (referring to the weather associated with its setting) begins; the learned Arabs have extensive lore regarding these mansions, and we shall recount them, seeking aid from God, who is our sufficiency and the best of guardians.

The Northern Mansions

The first mansion is the **Al-Sharatan**. It is composed of two stars in the constellation of **Aries**, appearing like two marks or scars, and this is its form: [Circles]. When they appear in the sky, one is in the north and the other in the south. When the sun reaches them, the day and night are equal. When **Al-Sharatan** rises, the days are moderate, and the weather settles. After thirteen nights of its rise, the setting of the **Al-Fargh** occurs, coinciding with the rise of the **Al-Sharatan**. As the sun moves through the mansions, the year passes, and each mansion brings its own signs, marking the beginning of new seasons and the changes in weather associated with the **Al-Sharatan**, which brings wind and coolness.

The Second Mansion: Al-Butain

It is said that **Al-Butain** consists of three stars, appearing like a small enclosure, and it is located between the **Al-Sharatan** and the **Al-Thurayya**. This is its form: [Circles]. When it rises, it signifies the end of the first season of the *Tashrin* (autumnal period). At its setting, the waters cease to flow, the winds soften, and the *Al-Hattaf* winds subside, giving way to the *Al-Atar* winds. When **Al-Butain** rises, the heat returns to

the people, and the cycle continues as every mansion follows the rise of the one before it. ...and for the physician, it is for the improvement of the body. Ibn al-Aʻrābī says: They say that if *al-Baṭn* (the belly) and *al-Dhirāʻ* (the forearm) rain, the rainfall will be heavy that year. He also said that the most noble of the *Anwā'* (weather stars) is *al-Thurayyā* (the Pleiades), and the least of them is the rain that falls when the *Anwā'* are rare, and the rarest of these is the *Baṭn*. At this time, the harvest of barley is completed, the harvest of wheat begins, and the *Baṭn* of *al-Dhirāʻ* is reached.

The Third Manzil (Lunar Mansion): al-Nath

It is called *al-Nath* (the Butt), and it is a prominent mansion. It consists of three stars with many stars around them, and this is its depiction. They also call it *al-Nāṭiḥ* (the Gorer).

It has been said that when *al-Nath* rises, the intensity of the heat and the abundance of vegetation begin. When *al-Dabarān* (the Aldebaran) rises, the weather becomes cold. It is said that when *al-Nath* rises at dawn, the *al-Nāṭiḥ* (a small constellation) rises, which is a diminutive form of *al-nāṭiḥ* (the gorer) and is a small group of stars. It is said that the shepherd needs it to drink, for the Prophet—may God bless him and grant him peace—said:

> "When *al-Nath* rises, all things become fruitful, the fruits appear, and the cold weather vanishes."

It is a lucky stellar mansion for travelers. It is said that when *al-Nath* rises, the winds are stirred, and God unleashes the waters upon the earth. The Prophet—may God bless him and grant him peace—said:

> "After *al-Nath* rises, the earth brings forth its produce, the heat intensifies, the fruit ripens, and the vegetation becomes abundant, the milk increases, and the *al-Iklīl* (the Crown) of *al-Thurayyā* is reached."

The Fourth Manzil (Lunar Mansion): al-Dabarān

It is a bright star surrounded by small stars. It follows *al-Thurayyā* and follows the star. It is called *al-Dabarān* (the Follower), and this is its depiction.

It is a blessed mansion, and the Arabs of the Levant would say regarding its rising that it marks the arrival of the first of *Tishrīn* (October). It is said that when *al-Dabarān* rises, the earth becomes dry, and the moisture of the land is lost. Among the many stars of *al-Dabarān* is one that is almost red; they call it *al-Kalb* (the Dog). It is also said that it is for the *Qalāṣ* (young camels), and the star *al-Nīr* (the Bright One) is *al-Dabarān*. It

is said that it is a star that has a burning quality, and when it rises, the heat intensifies, the winds blow, the vegetation turns black, and the *al-Dabarān* of *al-Qalb* (the Heart) is reached. ## The Fifth Mansion: Al-Haq'ah (The Spot)

It consists of three small stars, appearing as a circle. Some say it is a mark on the forehead of the lion. Ibn Abbas, may God be pleased with him, said regarding it: "It is called *Al-Haq'ah* (The Spot) because it resembles a circle." It rises on the night of the first of *Kanun al-Awwal* (December). Its light is faint and barely visible. When *Al-Haq'ah* rises, the traveler begins to return from the cold. At this time, other plants appear, the summer heat intensifies, the northern winds blow, and *Al-Sha'am* and *Raqib al-Thawla* rise.

The Sixth Mansion: Al-Han'ah (The Brand)

These are two stars positioned following *Al-Haq'ah*. One of these stars, *Al-Zarr*, and the other, *Al-Muyan*, are together with a third star, forming a small circular arc. It is said that its shape resembles the curve of a bow. It is one of the mansions of the lion. It rises on the night of the thirteenth of *Kanun al-Awwal*. When *Al-Han'ah* rises, the cold becomes intense, and the traveler retreats. Regarding it, the traveler says: "When *Al-Han'ah* rises, the *Ta'* enters the *Ta'*. The livestock are guarded, the nights are cold, and the *Khaba'* (The Tent) is good because the cold within it ceases." The *Murtabit* (connected) and *Al-Thunayyin* return, followed by *Al-Na'am*.

The Seventh Mansion: Al-Dhira' (The Forearm)

These are two forearms: one extended and one clenched. The extended arm is towards the north, and the clenched arm is towards the south. These are two stars positioned in the form of a forearm. They rise on the twenty-fourth night of *Kanun al-Awwal*. Their rising is considered auspicious. The Arabs say that if it does not rain at the time of *Al-Dhira'*, and it is a year of drought, then the *Dhira'* of the sky brings rain. They say that when the *Dhira'* rises, the sun begins its ascent, and the earth starts to warm. ... In this period, the summer heat intensifies, the pomegranates ripen, and the sugarcane is harvested. Water sources begin to dry up, and the fruits of the trees reach full maturity.

The Eighth Mansion: **Al-Sa'd al-Su'ud**

This mansion consists of two adjacent stars; one is small and dot-like, while the other is larger. It rises on the seventeenth night of the month.

The atmospheric conditions during this period are characterized by the *Suh* winds. When these winds emerge, they are often violent and oppressive. If they are particularly

intense, they can be fatal to infants. As the season progresses and the winds shift, the weather becomes more temperate, and the air clears. By the time the season concludes, the winds subside, and the atmosphere becomes mild.

The Ninth Mansion: **Al-Taraf**

This mansion is marked by a small star, similar in appearance to those found in the constellation of Leo. It rises toward the end of the month.

The rising of **Al-Taraf** signals the peak of summer heat. This period is characterized by an abundance of dates and pomegranates. In Egypt, this time is associated with scorching winds and toxic vapors, which bring about a dampness that aids in the ripening of melons and gourds.

The Tenth Mansion: **Al-Jabha**

This mansion is characterized by stars that are widely spaced. Its position is centered, with its influence extending toward the north and south. It rises around the fourteenth night.

The appearance of **Al-Jabha** marks the transition toward the cold of winter. During this time, the "valley winds" emerge, and the pomegranates reach their final stage of maturity. The *Naji'* winds are also prevalent during this period, signaling a shift in the season's temperature and atmospheric pressure. ... ...except that it is filled with grass. Some of the Bedouins said:

> If you see the star of **Leo**—whether its forehead (*al-Jabhah*), its ribs (*al-Kharātān*), or *al-Kadr*—and **Canopus** (*Suhayl*) during **Easter** (*al-Fisḥ*), then tighten your saddles, for the milk of milking camels becomes sweet, and the intense heat cools.

Al-Maḥrāt is a star in **Leo**. **Canopus** rises in the south-west along with the rising of *al-Jabhah*. At this time, unripe dates (*busr*) become ripe, moist dates (*ruṭab*), and **Easter** marks the decline of the cold. Concerning the rising of **Canopus**, they said: "How wonderful is **Canopus**! During its rain-star (*naw'*), the cold is broken, the grass dries up, the moist dates mature, and all the remaining herbage falls." The observer (*raqīb*) of *al-Jabhah* is *Sa'd al-Su'ūd*.

The Eleventh Mansion: Al-Zubrah

It represents the shoulder (*zubrah*) of **Leo**, meaning its upper back. It consists of two bright stars separated by the distance of a whip's length, also known as *al-Kharātān*

(the two ribs). It is said that *al-Zubrah* refers to the lion's mane, which bristles when it becomes angry. One of the two stars is brighter than the other, and they have a slight curvature. This is their form.

Their rising occurs on the **4th of August** (*Āb*), and their setting occurs on the **25th of February** (*Shubāṭ*). During their rain-star (*naw'*), there is heavy rain, concerning which it is said: "It gushed, swore to continue, then subsided." At the rising of *al-Zubrah*, **Canopus** is seen in **Iraq**, the nights grow cool, while the daytime desert winds (*samūm*) persist. The observer (*raqīb*) of *al-Zubrah* is *Sa'd al-Akhbiyah.*

The Twelfth Mansion: Al-Sarfah

This is a single, exceptionally bright star that follows *al-Zubrah*, surrounded by faint, dim stars. Astronomers claim it represents the tail-end of **Leo**, and this is its form.

It is named *al-Sarfah* (the turning) because the cold turns away (departs) upon its rising, and the heat turns away upon its setting. Its rising occurs on the **9th of September** (*Aylūl*), and its setting occurs on the **9th of March** (*Ādhār*). With its rising, the nights begin to shorten, and the cold snap known as "the Days of the Old Woman" (*Ayyām al-'Ajūz) occurs during its rain-star (naw'*). The Arabs claim that if a child is weaned during the *naw'* of *al-Sarfah*, they will scarcely ever yearn for milk again. The rhymester (*al-sāji'*) said:

> When *al-Sarfah* rises, every craftsman employs his craft, and every breeding beast ceases mating.

This means that every craftsman devises plans to gather winter provisions, and the stallion ceases mating (*jafara*) when he tires of covering the females. The phrase "every breeding beast ceases mating" refers to pregnancy becoming apparent in the females. Its rain-star brings rain, wind, and cold nights, and the early autumn rain (*al-wasmiyy*) arrives. The observer (*raqīb*) of *al-Sarfah* is *al-Fargh al-Muqaddam* (the fore-spout of the bucket).

The Thirteenth Mansion: Al-'Awwā'

It consists of four stars following *al-Sarfah*, resembling a long letter *alif* curved at its lower end by the declination of two stars. This is their form. Some group them as dogs chasing **Leo**, while others say they represent the hips (*warkā*) of the lion.

Their rising occurs on the **22nd of September** (*Aylūl*), and their setting occurs on the **22nd of March** (*Ādhār*). Its rain-star (*naw'*) yields little rain. The rhymester (*al-sāji'*) said:

> When *al-'Awwā'* rises, the air becomes pleasant, the barren ground is clothed, tents are pitched, and the chatter of young maidens decreases, out of dislike for sleeping in the open deserts due to the cold.

This signals the approach of winter, meaning the nights become so cold that shelter is needed. During its rain-star, day and night become equal, which is the **autumnal equinox**. ## The Fourteenth Mansion: *Al-Simak al-A'zal*

It is called **al-Simak al-A'zal** (the Unarmed Simak / Spica) because the Moon does not descend into **al-Simak al-Ramih** (the Armed Simak / Arcturus). It is a bright, luminous star. It is named "unarmed" (*a'zal*) because **al-Ramih** is located near a star known as the "appendage of the Simak," which represents its weapon, whereas **al-Simak al-A'zal** has nothing near it. *Al-A'zal* refers to someone carrying no weapon. This is its form: [Circle]

The Arabs consider the two *Simak* stars to be the legs of the Lion. Any stars situated below its rising point are classified as southern (*Yamaniyah*), as that half of the celestial sphere lies in the southern hemisphere toward Yemen. Conversely, any stars rising above the *Simak* are classified as northern (*Shamiyah*), since that half lies toward Syria (*al-Sham*), which is the northern direction.

Al-Simak al-A'zal was established as a boundary due to its proximity to the celestial equator. Its rising occurs when five nights have elapsed in **October**, and its setting occurs when four nights have elapsed in **April**. Its rain-producing period (*naw'*) is highly abundant and rarely fails to bring rain; its rainfall drenches both cultivated and barren lands. However, it is disliked because it stimulates the growth of harmful weeds (*al-nashr* and *al-nashir*) which make camels sick if they graze on them. As the poet said:

> Would that the *Simak* and its rain-bearing star had never been created!

The rhymester says:

> When the *Simak* rises, crowding departs, and competition at the water-well eases.

"Crowding" (*al-likak*) here refers to intense heat or the congestion of herds. This means there is no crowding at the watering holes because camels drink very little water during this season.

During its *naw'*, date palms are harvested, dry grass is cut, the early autumn rains (*al-wali*) arrive, and the watcher (*raqib*) of the *Simak* is **Batn al-Hut** (the Belly of the Fish). This concludes the northern mansions. May Allah guide us to what is correct.

The Southern Mansions

The First Mansion: *Al-Ghafr*

It consists of three faint stars. One of them is tinged with a henna-like color and touches another, while the third is positioned a whip's length away from the other two. This is its form: [Circles]

It is named **al-Ghafr** (the covering) because its rising coincides with the earth's features and seasonal changes becoming obscured. Its rising occurs when eighteen nights have elapsed in **October**, and its setting occurs when sixteen nights have elapsed in **April**.

The rhymester says:

> When *al-Ghafr* rises, travelers shiver, the nomads settle, and the Christians retreat indoors.

During this time, the freshness of trees and fields fades away. It is also said:

> The worst offspring are those born after the setting of the *Simak* stars.

At this stage, the cold intensifies and winter approaches. During its *naw'*, the drought is broken, the biting Persian wind is cut off, and its rains cause truffles (*al-kam'ah*) to grow. And its watcher is **al-Sharaṭān**.

The Second Mansion: *Al-Zubānā*

These are the pincers of the **Scorpion**—meaning its horns. They consist of two separate stars, visually about five cubits apart, and this is their form:

[Two Circles]

Their rising occurs at the completion of the final night of **October**, and their setting is on the last remaining night of **April**. The Arabs attribute to their auroral setting (*naw'*) the blowing of the *Bawāriḥ* winds, which are intense northerly winds that blow hot during the summer.

The rhymester says: > "When **al-Zubānā** rises, gather for your family the *tawānī*"

—meaning the provisions for winter and the means to ward off its cold.

The livestock owner says, *"It was, and it was,"* meaning that harm has come to his herds, leading to much anxious talk. During its auroral setting, people in the region of

Babylon retreat into their homes as the cold intensifies, and the rains that fall between these periods bring forth truffles. **Al-Zubānā** is the watcher of **al-Buṭayn**.

The Third Mansion: *Al-Iklīl*

This is the crown or head of the **Scorpion**, consisting of three stars set close together in a transverse line, and this is their form:

[Three Circles]

The rising of **al-Iklīl** occurs on the thirteenth night of **November**, and its setting is on the thirteenth night of **May**.

The rhymester says: > “When **al-Iklīl** rises, the stallions are aroused and the females conceive.”

When it sets, the inland waters of the earth recede; this sinking of the water table continues until the setting of **Baṭn al-Ḥūt**, which takes place when five days of **October** have passed. During its auroral setting, rain and clouds increase. The watcher of **al-Iklīl** is **al-Thurayyā** (the Pleiades).

The Fourth Mansion: *Al-Qalb*

This is the heart of the **Scorpion** (**Antares**), which is the bright red star situated behind **al-Iklīl**, positioned between two stars called **al-Niyāṭ** (the Aortas) which do not share its red color. This is their form:

[Three Circles]

The rising of **al-Qalb** marks the beginning of the lambing season in the desert, coinciding with the rising of **al-Nasr al-Wāqi’** (**Vega**); both rise together during the cold season. This occurs twenty-six nights into **November**, and its setting takes place twenty-six nights into **May**. Offspring born during this time are often weak or malnourished due to the biting cold and the scarcity of milk and pasture.

The rhymester says: > “When **al-Qalb** rises, the traveler binds his camel-leash tightly like a dog huddling from the cold.”

The Arabs call **al-Qalb** and **al-Nasr al-Wāqi’** “the two fugitives,” because they seem to flee from the winter at their rising. The auroral setting of **al-Qalb** is considered inauspicious; the Arabs view it as a bad omen and dislike traveling when the Moon is passing through **Scorpio**.

As the poet said: > "Depart, for Scorpio has not triumphed over you today; > To you, its ill fortune and its auspiciousness are all the same."

During its auroral setting, the winter cold begins in earnest, freezing winds blow, sap recedes into the veins of the trees, and the watcher of **al-Qalb** is **al-Dabarān**.

The Fifth Mansion: *Al-Shawlah*

These are two closely positioned stars that resemble the stinger of the **Scorpion**, and this is their form:

[Two Circles]

It is named **al-Shawlah** because of its raised position, from the expression *"the scorpion raised (shāla) its tail."* Behind it lies the actual stinger of the **Scorpion**. ## The Sixth Mansion: *Al-Nadir lil-Na'am* (The Lowly Ostriches)

This mansion rises on the first of the month and remains visible for nine nights in **December**, setting nine nights into **January**. Regarding this period, the *Naji'* (the guide) says:

> When the *Naji'* rises, the hardship of the winter rains begins to press upon the households. The waters overflow and the trees are stripped bare. As the rains fall, the eyes wander in search of the receding waters, while the reclining camels are watched.

This mansion consists of eight stars that follow *Al-Shulah*. Four of these are situated within the celestial path and are known as *Al-Na'am al-Waridah* (the arriving ostriches), so named because they appear to be approaching a watering hole to drink. The other four are positioned outside the path and are known as *Al-Na'am al-Sadirah* (the departing ostriches), so named because they appear to be leaving the watering hole after having drunk their fill.

Each of these stars rises and sets in a specific sequence. They emerge in early **December** and disappear as the season progresses. The *Naji'* observes:

> When *Al-Na'am* rises, the dust is stirred, and the shepherds encounter the ostriches in the wilderness. They wander through the wastes, some tending to their flocks and others searching for shelter.

This period marks the deepening of winter, characterized by the shortening of days and the lengthening of nights.

The Seventh Mansion: *Al-Balak*

This mansion is a void in the heavens, containing no prominent stars. It lies between *Al-Na'am* and *Sa'd al-Dhabih*. There is only one faint, stationary star within it that is barely visible.

Within this region is the constellation known as *Al-Qaws* (The Bow). Some among the Arabs call it *Al-Qaws*, while others refer to it as *Al-Ad'i*. Beside the Bow lies a star called *Sahm al-Rami* (The Archer's Arrow). Regarding this, it is said:

> An archer aimed, inciting another to strike, and so the arrow was released.

This constellation represents the image of a bow. *Al-Balak* rises in mid-**December**, and its appearance signals the onset of severe cold. The Arabs say that when *Al-Balak* rises, the frost consumes the pastures and the grass withers. The cold intensifies as the winter peaks, and the waters freeze.

The Eighth Mansion: *Sa'd al-Dhabih* (The Luck of the Slaughterer)

This mansion consists of two stars... To the naked eye, they are about a cubit apart. One is elevated to the north, and the other is low in the south. Near the higher of the two is a small star that almost clings to it, which the Arabs call the **Slaughterer's Sheep** (*shāt al-dhābiḥ*). Its rising occurs on the seventeenth night of **Kānūn al-Thānī** (January), and its setting is on the seventeenth night of **Tammuz** (July).

The Arab rhymester says:

> When **Sa'd al-Dhabih** rises, the barking dog keeps close to its family, the hunter becomes cold, and the dog does not leave its companions because of the severe cold.

The pasturing beast returns early due to the shortness of the day. During its rain-spell (*naw'*), sap rises into the branches and trees, the walnut and almond trees stir with life, and those scattering winds blow.

The Ninth Mansion: Sa'd Bula'

It consists of two stars aligned in their course, one of which is dimmer. The larger one is called *al-Bāli'* (the Swallower), as if it swallowed the other, dimmer star. This is its form: [Two circles]

Its rising is on the last remaining night of **Kānūn al-Thānī** (January), and its setting is on the first passing night of **Āb** (August).

The rhymester says:

> When **Sa'd Bula'** rises, the young camel (*al-ruba'*) plunges into pasture, the late-born camel (*al-haba'*) catches up, the hyena is hunted, and the land becomes patchy with green herbage.

During its rain-spell (*naw'*), rain becomes abundant, crafts and travel resume, sparrows mate, hoopoes lay eggs, the south wind blows, and the counterpart (*raqīb*) of **Sa'd Bula'** is **al-Tarf**.

The Tenth Mansion: Sa'd al-Su'ud

It consists of three stars, one of which is bright and the other two are dimmer. This is its form: [Three circles]

The Arabs consider it an auspicious omen, which is why it was given this name. Its rising occurs on the twelfth night of **Shubāṭ** (February), and its setting is on the fourteenth night of **Āb** (August).

The rhymester says:

> When **Sa'd al-Su'ud** rises, the green branch (*al-'ūd*) grows lush, hides soften, and sitting in the sun becomes undesirable.

The phrase "the branch grows lush" refers to sap moving within it, making it fresh and green; "hides soften" means they lose the stiffness of winter. Its rain-spell (*naw'*) is highly praised.

The poet said, describing **Sa'd al-Su'ud** metaphorically as a child:

> [...]

During its rain-spell (*naw'*), the first shoots of grass stir, birds sing, blossoms burst open, trees put forth leaves, swallows arrive, hunters hunt wild cows in their pastures, roses and other fragrant herbs ripen, and the counterpart (*raqīb*) of **Sa'd al-Su'ud** is **al-Jabhah**.

The Eleventh Mansion: Sa'd al-Akhbiyah

It consists of four close stars, two aligned longitudinally and two latitudinally, resembling a duck's foot. This is its form: [Four circles]

It is said that only one of them is the *Sa'd* (fortunate star)—which is the brightest of them—while the other three are the *Akhbiyah* (tents). It is also said that it was named **Sa'd al-Akhbiyah** because it rises just before the warm weather, causing the hidden insects and crawling creatures (*al-hawāmm*) to emerge from their hiding places.

The poet said:

> **Sa'd** has come, announcing a beloved sun, whose army is heat and whose soldiers are vermin.

Its rising is on the [...] of **Shubāṭ** (February), and its setting [...] ## The Transition to Winter

When this star sets during the four nights of September, the Arabs observe that the cold season begins. It is said that when this occurs, the poets of the people perceive the arrival of winter, and as it descends, the rains begin, providing necessary water to all the land. This period is marked by the cutting of wood and the preparation for the cold.

The Twelfth Mansion: The First Branch

The **Twelfth Mansion** consists of four stars arranged in a square. Its boundaries extend from the first branch to the second. This is the representation of these constellations.

Its rising occurs during the nights of September. When it sets, the Arabs observe that it brings moisture and humidity to the air. During this period, the atmosphere becomes damp, signaling a time of transition. It is believed that this influence affects the ripening of almonds, apples, and dates, and may cause some fruits to wither if the cold is too severe.

The Thirteenth Mansion: The Second Branch

The **Thirteenth Mansion**, as described for the first branch, rises during the same period. When it sets, it marks the definitive arrival of the cold season. As the later part of this branch descends, the winter rains begin to fall, and the earth is revitalized, causing grass and vegetation to grow abundantly. This period also coincides with the movement of livestock and the shifting of the seasons.

The Fourteenth Mansion: *Al-Butayn* (The Little Belly)

The **Fourteenth Mansion** is known as *Al-Butayn* (The Little Belly). It consists of several stars clustered together, often referred to as *Al-Risha* (The Plume). These stars are arranged as follows:

- Several stars form a cluster, with some positioned toward the east and others toward the west.
- A prominent, large star sits in the center, acting as the focal point of the constellation.
- The arrangement is flanked by stars that define its boundaries, creating a shape that resembles a small vessel or belly. ...and its rising occurs when four nights have passed of **April**, and its setting when five nights have passed of **October**. When **Canopus** sets, the water recedes, after which **Cancer** rises, and things return to their normal course. The rhymester says:

> "When Canopus rises, the night cools, the torrent is feared, the net is set, and the watcher of the belly of the fish is *al-Simak*."

During its rain-period (*naw'*), rainfall increases, which is why it was called the **Oath** (*Halaf*), and it marks the beginning of the barley harvest. This concludes the discourse on the lunar mansions, and God is the Granter of success.

The Tenth Sphere: On the Sphere of Spheres

It is named thus because it encompasses all other celestial spheres and drives them all into motion. It is also called the **Greatest Sphere** (*al-Falak al-A'zam*) because it is the largest of all spheres, and the **Atlas Sphere** (*al-Falak al-Atlas*) because the ancients did not observe any stars within it.

The motion of this sphere is from east to west, rotating around two fixed poles: the **North Pole** and the **South Pole**. It completes one full revolution every **twenty-four hours**. Through its movement, all other spheres and their stars are carried along. Its speed is faster than anything witnessed by human eyes; indeed, it has been mathematically proven that in the brief moment a person takes to lift their foot from the ground and place it back down, an arrow carried by the sphere's forced motion—which is the motion of the Greatest Sphere—travels a distance of **eight leagues** (*farsakhs*).

This immense speed is supported by what was narrated from the Prophet, peace and blessings be upon him, when he spoke regarding the arrival of prayer times. The *Ansar* asked him, and the Prophet said:

> “Did you sleep?” I replied, “No.” Until I said, “Yes,” the sun had already traveled **five hundred leagues** (*farsakhs*).

It is by the motion of this sphere that night and day occur. When it rotates over one side of the Earth, its air brightens, its surface shines, animals stir, plants grow, and breezes waft. Conversely, when its rotation takes it away from that side of the Earth, its air darkens, its face blackens, animals rest, and plants wither.

If a contemplative observer reflects upon this world, they will see this sphere acting like someone who has two sons, benefiting one while sustaining the other continuously. As long as this motion of the sphere is preserved, this vital state remains present in animals and plants. This is among the greatest blessings of God Almighty upon His creation, to which He refers in His saying:

> “And out of His mercy He made for you the night and the day that you may rest therein and that you may seek of His bounty, and perhaps you will be grateful.”

If that motion were to cease, this entire system and order would collapse. But for every term there is a destined time.

> “The Day when We shall roll up the heavens like a scroll rolled up for books. As We began the first creation, We shall repeat it. That is a promise binding upon Us. Truly, We shall do it.”

Sages call this sphere the **Definer of Directions** (*Muhaddid al-Jihat*), *Ramad al-Kuhla*, and *al-Imla’*.

The preeminent scholar among the later generations, **Abu Abdullah Muhammad ibn Umar al-Razi** (may God sanctify his soul), after establishing proof of this, stated that the perfection of God Almighty’s dominion is beyond the comprehension of the human intellect.

Some Islamic scholars have sought to harmonize these verses and traditions with the views of the philosophers. They asserted that the **Footstool** (*al-Kursi*) is the sphere whose vastness and wonders we have described, while the **Throne** (*al-’Arsh*) is the **Tenth Sphere**, which is the greatest of all spheres. God Almighty knows best. Do not

doubt the existence of the Throne and the Footstool, as they are established by the explicit texts of faith.

It was narrated by **Abu al-Darda** (may God be pleased with him), from the Prophet... It is related on the authority of the Prophet (peace and blessings of Allah be upon him) that he said:

> "The seven heavens in comparison to the **Footstool** (*al-Kursi*) are like a ring cast into a vast desert. And the vastness of the **Throne** (*al-Arsh*) over the **Footstool** is like the vastness of that desert over that ring."

As for the **Throne**, it is a magnificent creation among the creations of God Almighty, serving as the direction of prayer (*qiblah*) for the inhabitants of the heavens, just as the **Kaaba** is the *qiblah* for the inhabitants of the earth. Its sheer immensity is beyond the capacity of human intellect to comprehend or describe. It is related in the Hadith that the Angel **Michael** (peace be upon him) requested permission from his Lord to circumambulate the **Throne**. Upon being granted permission, he flew until he grew exhausted. God Almighty then strengthened him, and he resumed his flight until he again grew exhausted. God Almighty strengthened him once more, and he flew for twelve thousand years, yet he failed to traverse even the distance of a single pillar among the pillars of the **Throne**.

Ja'far al-Sadiq (peace be upon him) said:

> "There is no believer but that they have a spiritual counterpart upon the **Throne**. When the believer bows or prostrates, their counterpart does the same. At that moment, this counterpart is displayed to the **angels**, who pray for the believer's forgiveness. But if the believer commits a sin, God Almighty veils their counterpart so that the **angels** do not see it. This is the meaning behind the supplication: 'O You who reveals what is beautiful and conceals what is ugly!'"

The Eleventh Observation: On the Inhabitants of the Heavens

These inhabitants are the **angels** (*mala'ikah*). Some scholars assert that an **angel** is a simple, living substance endowed with rational speech, and that the difference between **angels**, **jinn**, and **demons** lies in their essential realities, not merely as different species. Others argue that the distinction between **angels**, **jinn**, and **demons** lies in accidental attributes—similar to the difference between the perfect and the imperfect, or the righteous and the wicked.

Know that the **angels** are holy substances, entirely purified from the darkness of anger and the turbidity of physical desire.

> "They do not disobey God in what He commands them, but do precisely what they are commanded."

Their food is the glorification of God (*tasbih*), and their drink is the declaration of His holiness (*taqdis*). Their very life consists of the remembrance of God Almighty, and their supreme joy is in His worship.

God Almighty created them in diverse forms and varying measures to maintain the harmony of His creation, and to serve Him in His heavens. The Prophet (peace and blessings of Allah be upon him) said:

> "The heaven groaned, and it has every right to groan. There is not a space of a single span but that there is an angel occupying it, either bowing or prostrating."

Some philosophers have reasoned:

> "If the vast spaces of the heavens and the immense celestial spheres were devoid of inhabitants, how would that befit the wisdom of the Creator? How could He leave them empty and desolate despite the nobility of their substance, when He did not even leave the depths of the dark, salty seas empty, but instead filled them with various kinds of aquatic life? Likewise, He did not leave the delicate atmosphere vacant, but created diverse species of birds to fly through it just as fish swim in water. He did not leave the dry wilderness, the dense forests, the marshlands, and the towering mountains empty, but populated them with various beasts of prey and wild animals. He did not even leave the dark earth empty, but created within it various crawling creatures and insects."

Some have further suggested that the species of animals dwelling below the celestial spheres are merely shadows or representations of the celestial creations, just as the paintings and carvings on a wall are mere representations of living, flesh-and-blood animals.

As for the classes of **angels**, none can enumerate them except their Creator, as He, the Almighty, states:

> "And none knows the hosts of your Lord except He."

However, the Lawgiver (the Prophet), peace and blessings of Allah be upon him, has informed us of some of them, and we must therefore detail what is intended... ## The Harmony of Creation and the Divine Order

Guidance is provided for the mechanisms of existence, extending down to the smallest atoms of the universe, for all things are subject to a sovereign rule. Whatever is ordained is carried out by the angels through the absolute will and power of **God Almighty**. This divine order encompasses the entirety of the cosmos: the stars, the heavens, the atmosphere, the winds, the rain, the earth, the mountains, the seas, the springs, the rivers, the minerals, the plants, and the animal kingdom.

All these elements contribute to the perfection of existence and the wholeness of the created world. The depth of this knowledge is a celestial secret, understood only through the absolute certainty granted to the angels and as revealed to the prophets of the *Sharia*. Human intellect alone cannot fathom these mysteries; it can only recognize that such truths exist beyond its reach.

The Chorus of the Divine Throne

Following this is the description of the **Throne**, may the blessings of God be upon him. Surrounding it are the angels who draw near, those who offer perpetual praise, and the spirits who ascend to their designated stations before **God Almighty**. They exist in a state of eternal glorification, praising the Creator without cease. Their manifestations are characterized by four distinct voices:

- The first is the voice of the **Human/Angel**.
- The second is the voice of the **Ox**.
- The third is the voice of the **Lion**.
- The fourth is the voice of the **Eagle**. ## The Intercession and the Celestial Order

  When the Messenger of God (peace and blessings be upon him) heard the words of the Commander of the Faithful regarding the obligations of prayer, it was noted that on the Day of Resurrection, beings shall appear in diverse forms to intercede for creation. Some will appear in the likeness of humans to intercede for **Adam** and his progeny. Others will take the form of animals to intercede for the beasts of the earth. Some will appear as trees to intercede for the birds, and others in the form of lions to intercede for the predatory beasts.

The King arranged them in ranks, and the angels stood in ranks; this supreme entity is known as the *Ruh* (**The Spirit**).

The Nature of the Spirit

This order is ordained by God Almighty, the Creator of the universe. He is named the *Ruh*. It is said that every soul is imbued with a vital spirit. Among the most exalted of God's angels is the one tasked with the governance of the celestial spheres, the movements of the stars, and all that exists beneath the heavens—including the formation of minerals, plants, and animals.

This angel is greater than the celestial spheres themselves, possessing a strength, nobility, and status far above any physical creature. He is the administrator who guides the courses of the heavenly bodies, acting according to the will of our Clement Lord. ## The Archangel Isrāfīl

Among these celestial beings is **Isrāfīl**, upon whom be the blessings of God. He is the conduit of the Divine and the companion of souls. He stands in constant readiness, holding the Great Horn in his mouth, awaiting the appointed day of the Awakening.

The mouthpiece of this trumpet is as vast as the Throne of the Heavens and the Earth. When he sounds his call within the Throne, the resulting resonance echoes through the heavens and the earth, by the will of God.

'Ā'ishah (may God be pleased with her) recounted that she heard the Messenger of God (peace and blessings be upon him) speak of **Gabriel**, **Michael**, and **Isrāfīl**. She noted that while the nature of Gabriel and Michael was known, she sought further knowledge regarding **Isrāfīl**. The Prophet described his immense stature, spanning from the East to the West, and explained that his presence, by the decree of God Almighty, encompasses the entire earth.

Regarding the cosmic order and the pillars of existence: whenever God Almighty intends to bring about a matter among His servants, the decree is first inscribed upon the **Preserved Tablet**. This command is then conveyed from the Tablet to **Isrāfīl**, who subsequently passes it to **Michael** (upon whom be the blessings of God).

From there, the divine will flows through all the elements of the universe—the minerals, the heavens, and all living creatures—which constitute the forces of existence. These elements are the means through which the divine decree is manifested and fulfilled, as God is the ultimate disposer of all affairs. ## Gabriel, the Angel of Revelation

Gabriel, peace be upon him, is known as the Guardian of the Holy Sanctuary, the Trusted Spirit, the Holy Spirit, and the Great Law. He is also called the "Peacock of the Angels." It is recounted that whenever God Almighty speaks through revelation (*wahy*), the inhabitants of heaven hear a sound like a chain clinking against smooth rock. They

tremble in anticipation, uncertain of the message, until **Gabriel**, peace be upon him, conveys the divine word. Once he arrives, the anxiety leaves their hearts, and they ask, "O **Gabriel**, what has your Lord decreed?"

Gabriel once warned the Prophet Muhammad (peace be upon him), saying, "I fear that if I were to appear to you in my true form, you would be unable to endure it." Later, on a moonlit night, **Gabriel** appeared in his celestial glory. Upon seeing the angel span the entire horizon, the Prophet fainted from the overwhelming sight. When he regained consciousness, **Gabriel** had returned to a human form. The Prophet remarked, "I never imagined any of God's creation could be so magnificent."

Gabriel, peace be upon him, further explained, "Consider if I were **Israfil** or the other great angels; their scale is such that the entire earth appears small beneath them." He is regarded as the most distinguished of the angels due to the gravity of his duties. He possesses hundreds of wings, and beyond those, a unique wing unlike any other, which is revealed only during the end of the world or during his descents to the Messenger of God.

This refers to the description of a "noble messenger, powerful," as cited in the divine texts. When the Prophet (peace be upon him) was told of **Gabriel's** strength, the angel demonstrated a gesture of such immense power that it echoed through the heavens, causing the celestial beings to take notice. Such power is a manifestation of divine will—a force that can strike with precision, yet serves as a mercy to lift hardship and harm.

God is the granter of success to the truth. ## The Account of **Michael**, Peace Be Upon Him

Michael is the celestial being entrusted with the distribution of provisions, the gathering of souls, and their spiritual sustenance. According to **Ka'b al-Ahbar** (may God have mercy upon him):

> He resides within the flowing heavens, overlooking the renowned celestial sea. Within this realm, there are as many angels as God has willed. **Michael** stands over this great sea and governs a kingdom whose true nature and magnitude are known to none but God alone. Should he open his mouth, the very heavens would be unable to contain the sound. Were he to cast his gaze upon the inhabitants of the heavens and the earth, they would be consumed by the sheer intensity of his radiance. He is supported by a host of assistants who oversee the entirety of the world and the unfolding of its events.

His dominion extends to the fundamental pillars of existence and the lifespans of all created things, which lead toward their ultimate purpose and the attainment of perfection. His assistants manage the natural forces, including:

- The winds, snow, and rains.
- The growth of plants.
- The lives of animals.
- The formation of minerals.

The Account of **Azrael**, Peace Be Upon Him

Azrael is the angel entrusted with the movements of existence and the separation of souls from their physical bodies. **Ka'b al-Ahbar** (may God have mercy upon him) stated that when God established the lowest heaven and created the earth, He ordered the highest heavens and the *al-Lawḥ al-Maḥfūẓ* (the **Preserved Tablet**).

Azrael possesses a multitude of assistants, numbering as many as those who die and are brought back to life. They operate through a divine command that transcends physical sight, overseeing the transition of every created spirit as they journey through the realms. ## The Encounter of Sulayman and the Angel of Death

It is narrated by **Shu'bah bin Salam** that the **Angel of Death** appeared before **Sulayman** (peace be upon him) and asked, "How shall I proceed when the East and the West meet, and the horizons converge?" He then sought the departure of the souls. Initially, **Sulayman** did not recognize the visitor. The **Angel of Death** approached and placed his hand upon **Sulayman**'s chest. Realizing the truth of the moment, **Sulayman** prayed:

> "O Allah, I beseech You by Your power and the revelation You have sent down, to place the reminder upon his chest."

The **Angel of Death** then revealed his true, celestial form; he was so immense that his head reached the heights of the **Heavens**, while his feet remained planted upon the **Earth**.

Sulayman exclaimed, "By Allah, what a wondrous creation You are!" The angel responded, "Do you not perceive the form that encompasses the souls of the disbelievers?" **Sulayman** then asked, "Do you come to me as a guest or as a messenger?" The angel replied, "I come as a messenger of the **Almighty** to escort you into the realm of the unseen." **Sulayman** answered, "On the day I meet You, I shall see nothing but Your grace."

Sulayman then inquired about the nature of the grave, to which the angel replied:

> "Indeed, the grave is but a station for the traveler. For those who were righteous in faith and deed, it is a garden of paradise, where they dwell in peace among the angels. But for the disbelievers, the grave is a place of torment and fire, leading them toward the depths of the unseen world." ## The Account of Solomon and the Angel of Death

It is recounted that the Angel of Death approached **Solomon**, peace be upon him. Upon realizing the Angel's presence, **Solomon** sought to delay his fate and requested to be transported to the distant lands of India. The Angel complied and carried him there. However, once he arrived, the Angel appeared before him once more. **Solomon** asked why he had followed, to which the Angel replied:

> "Do you believe you can flee from the decree of God?"

The Angel of Death then claimed his soul, carrying it upward toward the heavens. The Angel reported to the King of Angels that the soul had been collected and the command fulfilled.

The Cherubim

Among the celestial hosts are the **Cherubim** (*Karubiyyun*). They dwell within the Holy Sanctuary, dedicating their existence to the perpetual glorification of God, praising Him without cease, day and night. It is said that they were present when God announced the creation of **Adam**. When the command was given to prostrate, all obeyed except **Iblis**, who refused, claiming superiority over man.

The Angel of the Seventh Heaven

Among the angels is the Angel of the Seventh Heaven. This celestial being is devoted entirely to worship, remaining in a constant state of standing, bowing, and prostration. He glorifies the Almighty throughout the day and night, never ceasing his prayers until the Hour is sounded, at which point he proclaims:

> "Glory be to Him who is the Truth; the Truth is that there is no god but He."

The Angel of the Lowest Heaven

The Angel of the Lowest Heaven is manifested in the form of a bull. ## The Second Heaven The dominion of the **Second Heaven** manifests in the form of the **Hawk**. The governing angel appointed over this realm is **Mirasal**, whose authority is absolute.

The Third Heaven

The dominion of the **Third Heaven** manifests in the form of the **Eagle**. The governing angel appointed over this realm is **Sa'id Yasiel**.

The Fourth Heaven

The dominion of the **Fourth Heaven** manifests in the form of the **Horse**. The governing angel appointed over this realm is **Malsabil**. ## The Fifth Heaven The angels of the **Fifth Heaven** appear in the form of the *Houri*. The presiding angel assigned to them is named **Kalkail**.

The Sixth Heaven

The angels of the **Sixth Heaven** appear in the form of celestial youths. The presiding angel assigned to them is named **Samjail**.

The Seventh Heaven

The angels of the **Seventh Heaven** appear in the form of human beings. The presiding angel assigned to them is named **Rufail**. ## The Celestial Hosts

In the highest reaches of the heavens dwell angels, some of whom are countless in number. They glorify **Allah the Almighty** in a multitude of tongues and voices, resonant as the strike of a thunderbolt.

The Guardians and the Noble Scribes

Among these celestial beings are the **Guardians** and the **Noble Scribes**. It is said that the hours of the day and night are divided such that every human is attended by angels: two remain by their side during the day, and two during the night. As **Abdullah** noted, there is also a fifth angel—the Guardian—who watches over the individual. This is confirmed by the words of the Almighty:

> "And indeed, [there are] scribes over you, noble scribes recording [what you do]."

Regarding the divine recording of a servant's life, there are moments when the pen is lifted. When a person performs a virtuous act, the righteous spirit within them proclaims its merit, and it is recorded. A single good deed is multiplied tenfold, and for some, the reward is even greater.

It is narrated from the **Messenger of Allah** (peace be upon him) regarding the angels who engage in discourse. He spoke of the angels of the high heavens and those who attend the grave, remaining with the soul until the Day of Resurrection.

The Alternating Angels (*al-Mu'aqqibat*)

Among these are the *Mu'aqqibat*, the alternating angels who bestow blessings and escort the souls of the children of **Adam**. When a servant offers prayer, angels from the heavens descend, and those assigned to the Fire are likewise moved by the divine command. ## Prayer and the Recording of Deeds

When a servant performs the *Maghrib* prayer, and indeed all prayers performed between the prescribed times, the acts of worship serve to expiate their sins. Only the good deeds are raised and recorded. Regarding this, it is narrated from **Ali** (may peace be upon him) that God the Almighty says to the son of Adam:

> "Why is it that I bestow My blessings upon you, yet you turn toward disobedience? News of your actions reaches Me—every descent into sin and every ascent of gratitude. An angel remains by your side day and night, recording your every deed."

Indeed, even if you are unaware of the nature of the one recording, you should never disregard the ultimate purpose of these records.

Munkar and Nakir

Among the angels are **Munkar and Nakir**. They are the guardians of the grave. It is narrated that the Messenger of God (peace be upon him) said: When a servant is placed in their grave and their companions depart, two angels arrive. They awaken the deceased and ask: "Who is this man?"

If the deceased is a believer, they will answer: "I bear witness that he is the servant of God and His Messenger." At that moment, they are shown their place in the Fire, and then their place in Paradise, seeing both.

However, if the deceased is a hypocrite, the angels ask: "Who is this man?" The hypocrite will respond: "I do not know." They are then told that their fate is sealed, and they are left in a state of confusion and spiritual blindness.

The Wandering Angels

There is also a class of angels known as the *Sayyahun* (The Wanderers). According to a narration from **Abu Sa'id al-Khudri** (may God be pleased with him), the Messenger of God (peace be upon him) explained that God has angels who roam the earth seeking out gatherings of people who are engaged in the remembrance of God (*dhikr*).

When these angels find such a gathering, they ascend to the heavens and report to God: "I have found Your servants praising and glorifying You."

God, the Almighty, then asks them: "Have these people seen Paradise?" The angels reply: "No." God asks: "And have they seen the Fire?" The angels reply: "No."

God then says: "Had they seen the Fire, they would have fled from it in greater terror, and had they seen Paradise, they would have sought it with far greater longing."

Harut and Marut

Then there are the angels **Harut and Marut**. It is recounted that the Messenger of God (peace be upon him) spoke of the angels looking down upon the people by the Euphrates, seeing them persist in disobedience. In a divine trial, God sent **Harut** and **Marut** to descend to the earth to test the people, teaching them knowledge that served as a trial for their faith and steadfastness. They committed a sin and were presented with a choice: to endure punishment in this world or in the hereafter. One asked the other for his counsel, and the other replied, "The punishment of this world is temporary, but the punishment of the hereafter is eternal." Consequently, they chose the torment of this world. These two, whom God the Almighty had once honored, were **Harut** and **Marut**.

Those who witnessed them recounted:

> "I saw a terrifying sight; they were shackled at the shoulders, and their legs were bound in iron from their heels to their knees."

Another account suggests that God Almighty spoke to them regarding the nature of messengers and the lack of a dwelling place among men.

This began during the time of **Adam** (peace be upon him). Later, the Prophet **Idris** (peace be upon him) encountered them and inquired as to how they had come to suffer such a fate. They pleaded with him, saying, "Pray to God for us; perhaps He will see our plight and grant us mercy." **Idris** performed two units of prayer and supplicated to

God. However, when he looked back and saw that their condition remained unchanged, he realized that their punishment was a divine decree that must be fulfilled.

The Angels Entrusted with the Celestial Bodies

There are angels charged with maintaining the order of the cosmos and correcting its flaws. Every element of creation is overseen by a specific angel, according to the will of God. It is further noted that the guidance provided by the Messenger of God (peace and blessings be upon him) reflects the divine will of God... ## On the Sovereignty of the Body and the Nature of Affliction

When the internal balance is disrupted, the body becomes vulnerable to predatory afflictions. If **The Sovereign**—the governing spirit of the body—is absent or weak, the internal heat becomes erratic, allowing maladies to penetrate the physical form. These attacks do not merely surface; they delve deep into the flesh and bone, disrupting the natural order.

When these afflictions take hold, they bypass the skin and muscle to seize the marrow and the joints. Such an invasion disrupts the measured harmony of the body, causing the limbs to lose their strength and the organs to falter. If the **Sovereign** fails to maintain this order, the body becomes a chaotic realm where disease spreads unchecked, moving from the soft tissues to the rigid bone, eventually compromising the very structure of the human frame. Only through the active governance of this internal authority can the body repel these attacks and restore its innate balance.

The Twenty-Third Discourse: Concerning Time

Time (*Al-Zaman*) is perceived through the continuous succession of days and nights, the cycling of months, and the passage of years and centuries. It is a measurement of existence, yet it is inextricably linked to the celestial order.

The progression of hours, days, and seasons is not random but is governed by the movements of the celestial spheres. These cosmic cycles dictate the timing of earthly events and the unfolding of human destiny. Every occurrence in the material world is a reflection of the laws established within the **Celestial Kingdom**. Thus, the passage of time is the mechanism through which the divine will and the laws of the cosmos manifest in the lives of men. ## Reflections on Time and History

The laws of existence and the nature of events are governed by divine decree. As it has been said regarding the passage of time:

> Time is a shifting tide, an unstable force that alters all things.

In this regard, **Abu al-Ala al-Ma'arri** observed that time behaves like a pomegranate; it may appear whole, yet it contains a multitude of seeds. He suggests that the cycles of history are repetitive, and what we perceive as the rise and fall of dynasties—such as the **Marwanid** or **Hashimite** eras—are merely repetitions of a larger cosmic pattern.

History teaches us that no power is permanent. From the early days of the **Caliphate** to the era of **Abu Bakr**, the flow of time has swept away empires and individuals alike. Even the origins of humanity, starting with **Adam**, illustrate this expansion. It is said that the children of **Adam** were scattered across the face of the earth, filling the lands and valleys as divine providence dictated. Thus, time is the ultimate vessel through which the will of the Creator is manifested in the physical world.

On the Nature of Days and the Inquiry

A **day** is defined as the period from the moment of sunrise until the sun sets in the west. Conversely, the **night** is the duration from sunset until the following sunrise. Together, the day and night comprise a full cycle of **twenty-four hours**.

The length of the day and night is not constant but fluctuates throughout the year according to divine design:

- **The Solstices**: There are periods when the day reaches its maximum length and the night its shortest, and vice versa. For instance, during the peak of summer, the day may extend to seventeen hours while the night shrinks to seven.
- **The Equinoxes**: There are two points in the year, known as the *I'tidal* (equinox), where the length of the day and the night are exactly equal.

As the seasons progress, the balance shifts. The sun's path changes, causing the days to gradually lengthen or shorten. This celestial rhythm ensures that the earth receives varying degrees of light and heat, sustaining life across the different regions of the world. ## On the Balance of Day and Night

When the lengths of the day and night are equal, the sun's path shifts. As the seasons progress, one grows longer while the other diminishes, eventually returning to a state of equilibrium. This celestial cycle is a manifestation of **Divine Wisdom**.

God, in His infinite mercy, designed the night for rest and the day for labor. Had the day been eternal, the human body would succumb to exhaustion, as constant activity without respite leads to collapse. Conversely, had the night been eternal, humanity would remain in perpetual slumber, unable to fulfill their worldly duties. Thus, the

alternation of light and darkness is a perfect balance, allowing for both productivity and recovery. As the scripture suggests:

> "He made the night for you to dwell in repose and the day for you to seek His bounty. Perhaps you will be mindful and grateful."

The Virtues and Properties of the Days

Friday

Friday is the preeminent day (*Sayyid al-Ayyam*) and a day of celebration for the community of the faithful. It is narrated from the **Prophet Muhammad** (peace be upon him) that:

> "The sun rose on a Friday when **Adam** was created; it was on a Friday that he entered Paradise, and on a Friday that he descended to Earth. Furthermore, the Hour [of Judgment] will not arrive except on a Friday."

Within this day, there exists a specific hour of acceptance. If a servant of God prays during this moment, their request will be granted. It is said that angels stand at the gates of the mosque on Friday, recording the arrivals in the order they appear.

There are accounts of individuals who sought the Lord on this day, praying for relief from poverty, the healing of sickness, or the forgiveness of sins. Those who turned to God with sincerity on Friday found their needs met. Furthermore, it is reported by **Ibn Mas'ud** that Friday is a day when ailments are lifted and hardships are eased by the grace of the Almighty.

Saturday

Saturday is the day of observance for the **Jewish** people. They believe that the heavens and the earth were completed on this day, and thus they treat it as a sanctuary of rest.

According to their tradition, Saturday is a day of absolute cessation from worldly labor. They believe that the cycle of creation concluded on this day, and as such, they dedicate it to spiritual reflection and abstinence from work. This day marks a transition in the weekly cycle, serving as a reminder of the divine act of creation and the necessity of sacred rest. ## Sunday According to the account of **Abd al-Nasari**, Sunday is the first of the days. It is the day when **God Almighty** created all things. It is noted that the Jews and Christians held different views regarding the sanctity of certain days;

however, for the followers of the Prophet, Sunday is regarded as a day of goodness, auspicious beginnings, and the successful resolution of affairs.

Monday

Monday is a blessed day. The **Prophet Muhammad** (peace and blessings be upon him) used to fast on this day. When asked about this, he explained that he fasted because: > This is the day I was born, and it is the day the revelation first descended upon me.

Furthermore, it is recorded in the traditions—transmitted through **Aisha** (may God be pleased with her)—that the **Prophet** began his migration (*Hijra*) to **Medina** on a Monday.

Tuesday

Tuesday is a day dedicated to repentance and the spiritual refinement of the soul. It is also remembered as a day of tragedy, for it is said that **Abel** was killed by **Cain** on a Tuesday.

Wednesday

Wednesday is viewed as a day of mixed fortunes. It is associated with several significant prophetic events: - It is linked to the story of **Jonah**, specifically regarding prayer and divine intervention. - It is the day associated with the trials of **Joseph** and the jealousy of his brothers. - It is connected to **Abraham**, the Friend of God, specifically the event of the fire. - The **Prophet** (peace and blessings be upon him) also spoke of this day in the context of the movements of the companions and the early community.

Thursday

Thursday is considered a favorable day for pursuing one's needs and requests. Narrations from **al-Zuhri** highlight its significance. It is also noted as an ideal day for the practice of *hijama* (cupping therapy).

The text further recounts historical anecdotes involving the Abbasid Caliphs, including **al-Rashid**, **al-Ma'mun**, and **al-Mu'tasim**. One such account describes an interaction where a narrator entered the presence of **al-Mu'tasim** on a Thursday, reflecting on the protocols of the court and the timing of royal audiences. The section concludes by contrasting the nature of Thursday with the following days of the week. ## The Spiritual Significance of the Days

According to tradition, God Almighty began the creation of the world on **Sunday**. **Monday** is remembered as the day Noah's Ark came to rest and the floodwaters receded. **Tuesday** is associated with the early history of humanity and the divine order. **Wednesday** is the day of divine judgment and upheaval, marking the destruction of the people of **'Ad** and **Thamud**, as well as the drowning of **Pharaoh** and his armies. **Thursday** is a day of resolution and favor; it is the day the brothers of Joseph were reconciled and the day the Prophet **Abraham** entered the royal court, where he was honored and his needs were met. **Friday** is designated as a day for sacred covenants, proposals, and marriage contracts. May God grant success to all.

The Wisdom of the Commander of the Faithful

The Commander of the Faithful, **Ali**, peace be upon him, spoke regarding the nature of the days:

> **Saturday** is the day for labor and planting the earth. **Sunday** is tied to the creation of the celestial heavens. **Monday** is a day for redemption and the offering of sacrifices. **Tuesday** is for bravery and confronting one's adversaries. **Wednesday** marks the beginning of new ventures. **Thursday** is the day for the fulfillment of one's needs. **Friday** is the day when the soul ascends in spiritual union.

This profound knowledge was revealed only to the Prophets and the chosen ones.

The Auspicious Days and Nights of the Year

The year is marked by several decisive days and nights of spiritual importance:

- **The First of Muharram**: The commencement of the new year.
- **The Tenth of Muharram (*Ashura*)**: A day of historical significance and reflection.
- **The Fourth of Muharram**: The birth of the Messenger of God, peace and blessings be upon him.
- **The First of Rajab**: The start of the sacred month.
- **The Twenty-Seventh of Rajab**: The Night of the *Mi'raj* (the Prophet's Ascension).
- **The Midpoint of Sha'ban**: A night of special prayer and devotion.
- **The Twenty-Seventh of Ramadan**: *Laylat al-Qadr* (the Night of Power), the most blessed night of the year.

- **Eid al-Fitr**: The day of breaking the fast and celebrating divine mercy.
- **Eid al-Adha**: The festival of sacrifice.
- **The Days of Tashreeq**: The days following the sacrifice, dedicated to remembrance.

These days are the most beloved to God Almighty. They are windows of opportunity for the faithful to perform good deeds, seek forgiveness, and avoid sin. A wise person recognizes that these moments are gifts of divine grace; they use them to purify their souls and align their lives with the straight path, rather than letting them pass in ignorance or vanity. ## A Discourse on the Months Known Among Different Peoples

This treatise examines the calendars observed by various civilizations, including those of the West, the Romans, the Persians, the Turks, the Indians, and others. It explores the characteristics of their months, their planetary or zodiacal associations, and the festivals and holidays observed within them, seeking to provide a correct and comprehensive understanding of these systems.

The Arab Months

The Arab calendar is based on the lunar cycle. Because of this, the lengths of the months vary; some consist of 29 days, while others consist of 30. When these months are totaled, the lunar year falls short of the solar year. To rectify this and ensure the months remained aligned with the seasons, the Arabs historically employed a system of intercalation.

According to divine tradition, God created the heavens and the earth, and within this order, He established the months. Among these, four are designated as *the sacred months*: **Rajab**, **Dhu al-Qi'dah**, **Dhu al-Hijjah**, and **Muharram**. These months hold a unique spiritual status: the rewards for righteous deeds are magnified, and the consequences for sins are more severe. Consequently, the Arabs traditionally observed a strict prohibition against warfare and raiding during these periods, maintaining a state of peace until the sacred time had passed.

Muharram

Muharram is a blessed month and serves as the first month of the year for the Arabs and many others. It is a time of sanctity where fighting is forbidden. The most significant day of this month is the tenth, known as *Ashura*.

This day is regarded as one of the most momentous in human history, marked by numerous instances of divine salvation and intervention:

- It is the day the Ark of **Noah** came to rest upon Mount Judi.
- It is the day **Abraham** and his sons were delivered from peril.
- It is the day **Moses** and the Children of Israel were saved from the tyranny of **Pharaoh**, as the sea parted to provide their escape.
- It is the day the spirit of the law was granted and Pharaoh was drowned.

The Prophet **Muhammad** (peace be upon him) observed a fast on *Ashura* and encouraged his followers to do the same. However, the significance of this day varies across different traditions. For the *Ahl al-Bayt* (the Household of the Prophet) and their followers, it is a day of profound mourning, commemorating the martyrdom of **Husayn**, the Prophet's grandson.

The text further notes that the seventh day of the month is also observed by some in relation to the arrival of specific companions. Following the conclusion of **Muharram**, the calendar transitions into the month of **Safar**. ## Muharram

Among the people of the first month, it was established that fighting was forbidden during *Muharram*. The Arabs adhered to this practice, as they considered the month sacred and refrained from conflict. It is mentioned that the Prophet Muhammad entered Medina during this period. On the **first day**, he arrived and was greeted with great joy. The people of Medina welcomed him, expressing their gratitude for his arrival. It is recorded that he stayed in the city for a time, and later, the administration of the city was organized under his guidance. On the **twenty-fourth day**, the Prophet Muhammad entered the city with **Abu Bakr**, may God be pleased with him.

Rabi' al-Awwal

Rabi' al-Awwal is a month of blessings and grace. On the **second day** of this month, the Prophet Muhammad reached Medina, marking a pivotal moment in Islamic history. On the **third day**, the birth of **Umar** is noted. Furthermore, on the **third day** of the following month, the conquest of the **Kaaba** took place, bringing the people back to the true path of worship.

Jumada al-Ula and Jumada al-Akhira

The months of *Jumada al-Ula* and *Jumada al-Akhira* typically coincide with the depths of winter, characterized by intense cold and freezing waters. On the **seventh day**, the birth of **Ja'far al-Tayyar** is celebrated. This period is also associated with various miraculous events and divine signs that occurred during these months. On the **first day**

of the following month, the first envoy was sent to the Prophet Muhammad, and on the **second day**, the arrival of **Amir al-Mu'minin Ali**, may peace be upon him, is noted.

Rajab

The month of *Rajab* derives its name from the word for "hope," as people hoped for rain during this time. It is also known as *al-Asam* (the deaf), because it was a month of absolute peace where the sound of clashing weapons was never heard. It is a sacred month dedicated to worship, seeking forgiveness, and performing acts of devotion. In this month, prayers are more readily answered, and the rewards for good deeds are multiplied.

During the pre-Islamic era (*Jahiliyyah*), it was forbidden to attack shepherds or their flocks during *Rajab*. This is illustrated in a narration involving **Umar ibn al-Khattab**, who recounted:

> "I once saw a man treating his flock harshly during the month of *Rajab*. When I questioned him, he claimed that the month's sanctity did not extend to the animals. I replied that the sanctity of the month encompasses all living things, as it is a time of peace and mercy." Then he said, "This is the work of **Sana'a**," and he continued to argue with him. He asked, "Do you truly intend to replace me?" He replied, "I have no news of **Sana'a**," and the commander answered, "Then why did you come to **Sana'a**? We are but a small group, and we have not seen anyone other than you. How could you face my people and challenge me? By Allah, and by the kinship of the womb, I swear that if you do not leave now, I will cast you into the heavens." Then he said, "I will not leave unless you pray for me."
>
> "Kill them all in **Sana'a**, except for one." "Then order the army to advance, for he is the leader."

Following this, nine of them were killed, including a man who was struck by a divine arrow. He cried out in pain, and **Umar** said, "This is a strange matter." He then noted several significant dates: - The **2nd day** is the day **Noah** boarded the Ark. - The **4th day** corresponds to the alignment of the ranks. - The **15th day** is when **David** mentioned the nature of existence. - The **20th day** is the night of the *Mi'raj* (The Ascension), the night of the Prophet's mission. May Allah have mercy on him.

Sha'ban

It is said that the month of *Sha'ban* is a month of forgiveness, as the Prophet (peace be upon him) stated. In this month, there is the *Laylat al-Saff* (The Night of the Row). It is narrated by **Abu Hurairah** (may Allah be pleased with him) that the Prophet (peace be upon him) said:

> "On this night, Allah forgives all people except for the polytheists and those who sever the ties of kinship."

Some scholars believe this refers to the night of the 15th, while others disagree. It is reported from **Aisha** (may Allah be pleased with her) that the Prophet (peace be upon him) did not fast extensively during the month of *Sha'ban*, except for the day when the *Qibla* (the direction of prayer) was changed toward the **Kaaba**.

Ramadan

The month of *Ramadan* is so named because of the word *ramad*, referring to the scorching heat. It is said that during this month, sins are erased. It is narrated by **Abu Dharr al-Ghifari** that the Prophet (peace be upon him) mentioned that revelations were sent to previous prophets during this month: - The Torah was revealed to **Moses** over three nights in *Ramadan*. - The Psalms were revealed to **David** on the 15th night of *Ramadan*. - The Gospel was revealed to **Jesus** on the 20th night of *Ramadan*.

Furthermore, the **Quran** was revealed to the Prophet (peace be upon him) on the 24th of *Ramadan*. The Prophet (peace be upon him) said that when the month of *Ramadan* begins, the gates of Paradise are opened, and the gates of Hell are closed. The angels call out to the servants of Allah, "Wake up, O servants of Allah! Your Lord is forgiving."

There is also mention of a dialogue regarding the soul, where the soul is questioned about its deeds and the fire of Hell is described as a place of torment for those who denied the truth. ## The Virtues of Ramadan and the Night of Decree

Gabriel proclaims to the heavens and the earth, "The fast of **Adam** and the prophets has begun." He announces that for every day of **Ramadan**, during the rise of the sun and the onset of dusk, the cries of the liberated souls resonate—those freed from the fire by the mercy of God.

On the first night of **Ramadan**, the gates of Paradise are flung wide, and the hosts of angels descend in disciplined ranks. Their voices are heard as they call out to the liberated, "O freed ones, enter Paradise!" The angels recite the *Talbiyah*, proclaiming,

"Here I am, O Lord, here I am!" They pray, "O God, open the gates of Paradise and release those who have remained within for a thousand years." Meanwhile, a thousand souls are liberated from the depths of the Fire.

As the month progresses, the Night of Decree—*Laylat al-Qadr*—approaches. On this night, **Gabriel** descends with the divine decrees for the coming year, detailing the sustenance, lifespans, and deaths of all creation. It is said that **Umar** (may God be pleased with him) remarked that this night outweighs a thousand months in value.

The blessings of this night are concentrated within the last ten days of **Ramadan**, specifically on the odd-numbered nights. Tradition holds that on these nights, one should perform seven *rak'ahs* of prayer. At the break of dawn, the sun rises with a radiance resembling a shimmering pearl, ascending until it reaches its zenith.

The divine decrees are distributed across the final nights: - On the seventh night, the Gate of Mercy is opened. - On the eighth night, the Gate of Forgiveness is opened. - On the ninth night, the Gate of Supplication is opened. - On the tenth night, the divine decree for the lunar cycle is finalized.

The Month of Shawwal

As the month of **Shawwal** begins, **Gabriel** once again proclaims from the heavens to the earth the arrival of the divine opening. The angels gather in prayer, standing, sitting, and prostrating in glorification of the Almighty. They pray for the believers, and their supplications are answered.

In a gesture of infinite mercy, the Almighty proclaims:

> "My servants, I have forgiven you. I have accepted your fasting and your prayers. I have granted you the desires of your hearts, providing for you in both this worldly life and the Hereafter."

God is the Grantor of Success. ## Sacred Days and Events

The **first day** is known as the Day of Mercy (*Yawm al-Rahma*), for it is the day God sent rain upon the people of 'Aban. The **fourth day** marks the departure of the Prophet (peace be upon him). The **fifth day** commemorates when the Prophet Jonah was swallowed by the whale. The **twentieth day** is remembered as the time when the people of the Great Tribulation were destroyed by God.

Dhu al-Qi'dah

The month of *Dhu al-Qi'dah* is so named because, during this time, people traditionally ceased all conflict and "sat" in peace, abstaining from warfare.

- **The first day**: Commemorates the prayer of **Moses**.
- **The fourth day**: The day of the **People of the Cave** (*Ashab al-Kahf*).
- **The fifth day**: The day **Abraham** and **Ishmael** began raising the foundations of the Sacred House (the Kaaba).
- **The seventh day**: The day **Moses**' staff was cast and transformed.
- **The ninth day**: The day **Jonah** was delivered from the belly of the whale.

Dhu al-Hijjah

The month of *Dhu al-Hijjah* is named as such because the Hajj pilgrimage takes place during its first ten days, which are the most beloved days to God.

- **The second day**: Marks the marriage of **Ali** and **Fatimah**.
- **The eighth day**: Known as the Day of *Tarwiyah* (the Day of Watering), when pilgrims gather.
- **The ninth day**: The Day of *Arafah*, when pilgrims stand in prayer and supplication.
- **The tenth day**: The Day of Sacrifice (*Eid al-Adha*), when **Ismail** was ransomed and the sacrifice was offered.
- **The eleventh through thirteenth days**: Known as the Days of *Tashreeq*, during which the sun rises and pilgrims perform their rituals.

Further events include the day **David** received his revelation. May God guide us all to the truth.

Conclusion: Understanding the Months

This section provides a guide to the calculation and sequence of the lunar months. Accurate calculation is essential for determining the correct timing of religious observances.

The lunar year consists of twelve months that rotate in a specific cycle. To determine the start of a month, one must observe the appearance of the new crescent moon. The transition from one month to the next depends on the lunar orbit, and the "work" of calculating these dates must be done with precision to ensure that the first day of each

month is recorded correctly. May God grant us success and accuracy in our knowledge. I have explained to you that if this diagram is presented to you during the first month of **Ramadan**, you may determine the date from the first day of its commencement last year... as well as the first day of **Ramadan** for the coming year. I believe this applies to the current year as well. May God grant success. This is the information contained within the aforementioned circle.

Section on the Roman Calendar

These months vary in length because they were designed to align with the movement of the sun, as the motions of the celestial spheres differ across the four quarters of the year. Some months are longer than others; consequently, they assigned some months **thirty-one days**, some **thirty**, some **twenty-nine**, and others **twenty-eight**. By allocating to each month its appropriate duration, the annual total becomes **three hundred and sixty-five days**. Furthermore, they established a **leap year** every four years, basing this entire system on the *solar cycle*. ## Calendar of the Months

October (*Tishrin al-Awwal*) | **November** (*Tishrin al-Thani*) | **December** (*Kanun al-Awwal*) | **January** (*Kanun al-Thani*) | **February** (*Shubbat*) | **March** (*Adar*) **April** (*Nisan*) | **May** (*Ayar*) | **June** (*Haziran*) | **July** (*Tammuz*) | **August** (*Ab*) | **September** (*Aylul*)

> The poet summarized these cycles in these two verses:
>
> *November and September, and April and December, With January and June, the seasons we remember. February marks the shortfall, a day's gap in the flow, While others stand complete, as the solar rhythms go.*

October (*Tishrin al-Awwal*)

Duration: 31 Days

- **Day 1**: The gentle east wind (*al-Saba*) begins to blow.
- **Day 2**: Commemoration associated with the Monastery of the Foxes.
- **Day 4**: Remembrance of the **People of the Cave**. On the **15th**, observance at the Church of the Risen One and the Holy Monastery, where candles are lit.
- **Day 7**: Associated with the followers of the faith.
- **Day 9**: Remembrance of **Abraham the Friend**.
- **Day 10**: Scholarly commentary by Al-Khalil.
- **Day 13**: The waters begin to subside.

- **Day 14**: Period of longing and spiritual reflection.
- **Day 15**: The arrival of the cold winds of *Al-Rayan*.
- **Day 17**: Strong winds begin to blow.
- **Day 18**: The soil becomes firm and dry.
- **Day 19**: A time when the wood of the trees becomes pliable and workable.
- **Day 20**: The waters of the **Nile in Egypt** begin to recede.
- **Day 21**: The season for planting along the banks of the **Nile**.
- **Day 22**: The period of the *Samer* and the *Bride*.
- **Day 24**: A day designated for travel and departures.
- **Day 26**: Remembrance of the founding/establishment.
- **Day 30**: The fading of the heat and the cooling of the womb/earth.

November (*Tishrin al-Thani*)

Duration: 30 Days

- **Day 1**: The *Mahun* winds begin to blow.
- **Day 2**: The onset of the rainy season.
- **Day 5**: The time for gathering insects and crawlers.
- **Day 7**: Harvesting of *Rayun* in the Levant; a season where swimming becomes common.
- **Day 10**: The first return of sea vessels.
- **Day 13**: The beginning of the *Istibab* period.
- **Day 14**: The season for cutting timber.
- **Day 17**: The commencement of the **Nativity Fast**.
- **Day 20**: A critical period for the care of all livestock.
- **Day 21**: The phase of the *Bride*, during which cold water is drunk at night.
- **Day 23**: The occurrence of the *Rashun* wind.
- **Day 25**: The peaking of the sea surges.

December (*Kanun al-Awwal*)

Duration: 31 Days

- **Day 1**: The *Shau* wind rises over **Damascus**.
- **Day 2**: The ideal time for planting oleander reeds.

- **Day 11**: The *Shau* wind rises over **Jordan**. ## Seasonal Observations and Almanac

On the **14th day** of the cycle, it is advisable to take herbal infusions and drink water after the day's work. On this day, the sun reaches its lowest point, marking the shortest day and the longest night of the year.

By the **9th**, there is a noticeable shift in the length of the night and the duration of daylight. On the **13th**, rainfall and snowfall increase, and leaves begin to fall from the trees. The **15th** is associated with the legacies of the prophets *Yaqub*, *Musa*, and *Dawud*. By the **19th**, one should drink water after completing daily labors; however, those with a naturally cold temperament are cautioned against drinking cold water, as it may aggravate their condition.

January (*Kanun al-Thani*)

Duration: 31 Days

- **The 1st**: This day typically marks the onset of rain. In the Levant (*al-Sham*), it is customary to light fires for warmth, a practice mirrored by Christian communities in their respective lands.
- **The 2nd**: A day of celebration and festivities for the Christian community.
- **The 4th**: The traditional time to begin cutting wood for fuel.
- **The 7th**: A period of intense cold and biting winds across various regions.
- **The 14th**: Nature begins to awaken; grass starts to sprout from the earth, and migratory birds begin to return.
- **The 15th**: The season for tending to citrus fruits and melons.

Agricultural cycles in the West (the lands of the Romans) generally begin around the **10th** of the month, while Egypt follows slightly later.

February (*Shubat*)

Duration: 28 or 29 Days

- **The 7th**: The first significant rains of the season typically fall.
- **The 11th**: A time when wood becomes dry and seasoned.
- **The 14th**: The season for sowing summer crops, including melons, squash, and pumpkins.
- **The 18th**: A period marked by the movements and songs of birds.

- **The 20th**: The beginning of the pruning and preparation season for vineyards.
- **The 22nd**: A shift in wind patterns occurs, often bringing changes in rainfall.
- **The 25th**: In the Levant, water levels begin to recede.
- **The 27th**: Continued planting and agricultural preparation.
- **The 29th**: Special care is given to livestock. Camels, sheep, and goats are brought into shelters and kept warm with fires to protect them—and particularly their young—from the lingering winter chill. ## Celestial Cycles and the *Ma'wur* Days

When the transition occurs during the first third, the influence shifts toward the **Sumra**. Similarly, if it falls during the second third, the influence moves toward the **Sumra** and triggers the **Shu'al** flames. For the third third, the influence moves toward the **Sumra**, resulting in a cooling effect that settles upon the earth, bringing the flashing winds and the ripening of vines.

The second period of these transitions consists of the **Tuksir** and the **Arba**, lasting nine days. These begin on the fourth day of the month of *Sabat*, with each day associated with one of the *ma'wur* (unlucky) days, named: **Sinn**, **Sabr**, **Wabr**, **Amr**, **Mu'athir**, **Mu'allaq**, and **Mutaffi**.

> Winter strikes for seven days, until the moon wanes in its cycle. Then comes the cold of **Sinn**, **Sabr**, and **Wabr**, followed by **Amr**, **Mu'athir**, and **Mu'allaq**, while the chill lingers and the thunder rolls across the sea.

These days are characterized by a lack of stability, marked by fluctuating winds and clouded skies. This is a natural occurrence; just as the heat intensifies during the summer, the cold intensifies during the winter. When the moisture of the air is suppressed, it results in sudden bursts of cold, by the grace of God, the Guide to all truth.

The Month of Adar

(30 Days)

During the first few days, the influence of **Aquarius** begins to fade. By the fourth day, the remnants of the **Aquarius** period depart, as some believe the days of the *ma'wur* have ended. Others suggest they persist until the end of the period, echoing the days of Noah's flood.

By the seventh day, the winds shift, bringing the **Awais** storms. On the twelfth day, the cold gathers deep within the earth, though its surface effects diminish. By the

fourteenth day, there is a balance between the length of the night and the day. This is the period of the spring rains, where the air becomes mild. Wise men observe that if the sun appears on this day, it signals the arrival of the spring season.

During this time, the land awakens: farmers plant wheat and barley, and sow legumes such as beans and lentils. Almond trees begin to bloom, and the leaves of the cypress grow. In **Egypt**, the seventh and eighth days of this period are marked by the scent of the **Saru** and the arrival of the **Huthan** winds.

The Transition to Spring

As the period progresses, the first day is expected to bring rain. By the fourth day, the **Christian Fast** begins. On the second day of the following period, the **New Year** arrives. The eastern winds prevail, the birds begin to sing, and the atmosphere turns mild, signaling the full return of spring. ## *Epep* **Duration: 31 Days**

- **1st Day**: A day of remembrance for the Prophet (peace be upon him).
- **2nd Day**: Observance of *Dayr al-Tha'alib* (The Monastery of the Foxes).
- **4th Day**: A day of remembrance for the Prophet (peace be upon him).
- **7th Day**: The Feast of the Cross.
- **9th Day**: A day of remembrance for the Prophet (peace be upon him).
- **10th Day**: Arrival of the merchant fleets.
- **15th Day**: The Feast of the Virgin Mary.
- **16th Day**: Morning breezes begin to blow, making the air pleasant and ideal for sailing.
- **4th [Cycle]**: In the **Levant**, crops begin to grow by God's will and harvests are gathered; sailing resumes. In the north, winds steady, and the **Nile** begins to rise in Egypt.
- **5th Day**: The Feast of the Virgin Mary; the **Nile** reaches its peak.
- **9th Day**: Arrival of the merchant fleets.
- **11th Day**: The three-day period of fasting.

Giziran

Duration: 30 Days

- **1st Day**: A day of remembrance for the Prophet (peace be upon him).
- **4th Day**: The gathering of the *Wahb* (offerings).
- **11th Day**: Remembrance of the Caliphs in **Baghdad**.

- **12th Day**: The **Nile** overflows in Egypt, and water levels rise.
- **14th Day**: The days reach their maximum length and the nights their shortest. This marks the **Summer Solstice**.
- **2nd [Cycle]**: In the **Levant**, seeds are sown, and fruits and vegetables begin to ripen.
- **8th Day**: Celebration of the birth of *Yahya* (John the Baptist); the skies become clear and bright.
- **12th Day**: Ships arrive in the ports of the **Levant**.
- **9th [Cycle]**: The ship owners gather.
- **Environmental Note**: If dew is present during this time, the rise of the **Nile** will be sustained; otherwise, it may recede.

Tammuz

Duration: 31 Days

- **15th Day**: The heliacal rising of the star **Sirius** (*al-Shi'ra*). It is believed that the day of its appearance determines the balance of the year and the amount of rainfall.
- **Observation**: To observe **Sirius**, one must look toward the horizon on a clear night; it appears just above the skyline.
- **7th Day**: A day of mourning/death.
- **10th Day**: The market day in **Egypt**.
- **11th Day**: The first day of the *Abajour* (the period of intense summer light).
- **Seasonal Note**: Throughout this month, the heat intensifies daily, marking the period when dates and grapes ripen in the **Levant**. ## General Seasonal Observations The nature of the months and the characteristics of their days vary. In some, the wind is gentle, while in others, it is fierce. During certain periods, birds take flight and the air becomes dry, while in others, it grows moist. The heat fluctuates between the summer and winter solstices. As for the wind, it varies by region; in some places, it brings warmth, and in others, it carries a chill. The vegetation and crops are influenced by these changes, with some thriving in the moisture and others suffering in the heat.

August

31 Days

- **1st**: A day of fasting and the commemoration of the **Dormition of the Virgin Mary**.
- **2nd**: Commemoration of the Prophet.
- **3rd**: Commemoration of the Prophet.
- **4th**: Commemoration of the Prophet.
- **5th**: Commemoration of **Moses**.
- **6th**: The Feast of the **Exaltation of the Holy Cross**.
- **7th**: Commemoration of the Prophet.
- **8th**: The winds shift; the heat intensifies during the day and begins to subside toward the evening.
- **9th**: The air in **Iraq** becomes pleasant and fragrant.
- **10th**: Commemoration of the Prophet.
- **11th**: Commemoration of the Prophet.
- **12th**: The winds blow strongly, and the air becomes heavy.
- **13th**: The heat persists, but the air begins to cool.
- **14th**: The air is balanced; it is neither too hot nor too cold.
- **15th**: The winds are moderate.
- **16th**: The heat is mild.
- **17th**: The air becomes fresher.
- **18th**: The weather is temperate.
- **19th**: The winds are steady.
- **20th**: The air is clear.
- **21st**: The heat diminishes further.
- **22nd**: The air is pleasant.
- **23rd**: The weather is stable.
- **24th**: The winds are light.
- **25th**: The air is cool.
- **26th**: The weather is mild.
- **27th**: The air is fresh.
- **28th**: The winds are gentle.
- **29th**: The air is clear.
- **30th**: The heat has nearly vanished.

- **31st**: The air is cool, making it an ideal time for medicines to take effect. This is also a period when coughs and phlegm are common, and the air becomes moist, leading to rainfall or snowfall in the mountains of **Syria**.

September

30 Days

- **1st**: The Feast of **Joshua, son of Nun**.
- **2nd**: The air remains mild.
- **3rd**: Commemoration of the Prophet.
- **4th**: A period where bloodletting (*phlebotomy*) is recommended to purge the body of toxins.
- **5th**: Commemoration of the Prophet.
- **6th**: The air is balanced.
- **7th**: The temperature remains steady.
- **8th**: The weather is temperate.
- **9th**: The air is fresh.
- **10th**: The heat is gone.
- **11th**: The air is cool.
- **12th**: The wind is gentle.
- **13th**: The weather is stable.
- **14th**: The Feast of the **Holy Cross**.
- **15th**: A day associated with the care of children.
- **16th**: The length of the day and night become equal, marking the autumnal equinox. This is the beginning of autumn, where the heat of summer fades and the coolness of winter approaches.
- **17th**: This is a favorable time for bloodletting to refresh the soul and revitalize the body.
- **18th**: The air remains cool.
- **19th**: The winds are light.
- **20th**: The weather is mild.
- **21st**: The air is fresh.
- **22nd**: The wind is gentle.
- **23rd**: The temperature is steady.
- **24th**: The air is clear.

- **25th**: The weather is stable.
- **26th**: The air is cool.
- **27th**: The wind is light.
- **28th**: The temperature remains mild.
- **29th**: The air is fresh.
- **30th**: The month concludes with a transition toward the colder season. This is particularly influential for those born under the sign of the **Balance** (*Libra*), as the changing seasons affect their temperament and health.

> O man of wisdom, follow the path, for it is an open book. Contemplate the months and their signs, for in them lies the secret of existence. See how the seasons turn—from the heat of summer to the chill of winter, and the balance of autumn. When the heat departs and the cold arrives, the soul awakens to its own transience. We observe the birds and the winds, for they tell us of the coming days. Thus is the cycle of the months; they are mirrors of our own lives, fleeting and ever-changing. ## Almanac of Celestial Cycles and Medicinal Properties

The cycle consists of sixty days, followed by five; they are recorded as follows:

The first month is ***Yisan***. When the sun returns to the region renowned for its salts, the planet aligns. The month of ***Yisan*** lasts thirty days. During this time, water rises every night, and the ascending paths are traversed. It is a period for consuming *shuma*, as it is believed to be a divine remedy. It is particularly beneficial for the heart; when the heart is burdened, the consumption of this remedy relieves it, and the treatment of *aram* wounds is most effective. During this time, the wood of grazing plants is stimulated, and the night is characterized by a circling movement.

Following this are the days of ***Ayar***. This period is a source of *zuna*, during which fruits manifest and ripen. The light of the sun is pure, unaffected by the winds or the signs of the zodiac; this is the singular nature of the sun during this time.

After the days of ***Humayran***, certain medicines are utilized, including the branched stone. Cold, pure water is used as a remedy for ailments of the hand and to soothe the inflammation of dog bites. The days of this period are expansive, lasting thirty days. On the forty-fourth day, the summer solstice occurs—the shortest night and the longest day of the year. During this time, the atmosphere is strengthened, and certain spiritual or material desires are realized.

In the following month, the sun remains in its station for a period, marking a precise astronomical alignment. The days are clear, devoid of haze or fear. This period is known as the days of ***Nunan***, aligning with the day of the **Balance** (Libra), when the celestial stones appear disordered.

In the month of ***Ab***, the "stone" falls entirely, and severe distress is lifted and vanishes. This is the known descent of the sun, and the month transitions accordingly. The days of ***Nunan*** return, marking the shifts in the celestial course.

The month of ***Aylul*** consists of thirty days. It is a time when the wind becomes agitated after a period of stillness. During this month, the *daram* coating should not be ingested.

The month of ***Tishrin*** also consists of thirty days. The sun gains strength and influence. This is followed by a second ***Tishrin***, during which the shining sun reaches a state of sterility. It is noted by scholars and experts that during this time, the flavor and quality of bird meats are most distinct. During the month of **Tishri**, the earth begins its transition, and by the time **Kanoon** arrives, the sun reaches its lowest point. This descent continues until the sun's path begins to shift again. During this period, the vines start to bud and almond trees blossom, signaling the return of growth.

Following this, in the period after **Kanoon**, the environment shifts once more. By the time **February** (*Shubat*) arrives, the air becomes heavy with moisture and humidity. This dampness is essential, as it penetrates the soil and nourishes the roots of the plants. It is during this time that the earth awakens from its winter slumber, and the dormant seeds begin to sprout.

March (*Adar*) then follows, serving as the seasonal opposite to summer. This month is characterized by the revitalization of nature; the earth recovers its vitality, and the spring rains bring immense benefit to the land, allowing the greenery to flourish. As the sun continues its trajectory, the warmth returns, and the cold of winter gradually recedes. This transition marks the point where the earth is fully renewed and prepared for the coming heat.

The Persian Months

Regarding the calculation of the year, there is a numerical correspondence. The total number of days in a year is established as 365, with adjustments made to ensure accuracy over time. In the **Persian** system, the months are structured differently than in the **Arab** tradition. While the Arab calendar relies on specific lunar observations, the Persian system is aligned with the solar cycle. This discrepancy affects how days are

counted and how the months are partitioned throughout the year, specifically in how they track the daily movement of the sun and the shifting of the seasons.

This system of timekeeping, known as the *al-shumadara* (almanac), provides a precise method for determining the exact duration of each day and the corresponding seasonal shifts. The text begins by listing the months of the calendar, including **Bahman**, **Ordibehesht**, **Shahrivar**, **Esfandarmad**, **Khordad**, **Tir**, **Mordad**, **Azar**, **Aban**, and others. It explains that every day of the month possesses unique attributes. Some days are dedicated to worldly affairs, while others are reserved for the purification of the soul, the reading of the *Book of Praise*, and the performance of prayers. These practices are intended to guide the common people toward spiritual growth, provide relief to the poor, and secure blessings and rewards in the afterlife.

The Month of *Farvardin*

The first day is *Nowruz*, marking the first day of the new year. On this day, God brought into existence the celestial spheres, the stars, the planets, and the sun. This day is associated with **Hormuz**, and it is the moment when God distributed fortunes and blessings among all the inhabitants of the earth.

The seventh day is named **Srosh**, who is known as the Guardian of the Night. It is said that he watches over the darkness. During this period, the stars shift their positions, the air cools, and the waters settle. This is a time when plants flourish and living creatures find vitality.

The ninth day is called **Farvardin**. The festivities and observances of this month are divided according to social order:

- The first six days are reserved for the **Kings**.
- The next period is dedicated to the **Nobility**.
- The following days are for the **Governors**.
- The fourth period is for the **Herdsmen**.
- The fifth is for the **Common People**.
- The sixth is for the **Worshippers** and the pious.

The text further notes that these divisions are established by divine decree. The subsequent days are linked to various celestial influences and spiritual entities, each governing different aspects of human life and nature. On the fourth day, the ruler honors his family and inner circle. On the fifth day, the celebration extends to all

people. This involves the generous distribution of livestock, which the ruler orders to be provided from the royal treasury.

The Month of Ardishahr

The second day of this month is **Ardishahr**. It is dedicated to the Angel of Light and the Divine, and is considered an auspicious time for medicinal cures and the treatment of various ailments. The twentieth day is known as *Ashaduruz*. This month marks the beginning of the *Kinbar* cycle. These observations are based on the ancient customs and traditions of the *Majus* (Zoroastrians).

The Month of Khordad

The sixth day of this month is **Khordad**. This day is associated with the Angel of the Air, who is believed to oversee the growth and vitality of human beings, trees, and plants. The twentieth day, *Ashaduruz*, coincides with the fourth *Kinbar*; it is said that God created all vegetation and trees on this day. The thirtieth day is the festival of *Ab-an Baran* (the Rain), which involves a ritual bath—a custom that is still observed in Isfahan.

The Month of Tir

The tenth day of this month is **Tir**, and the thirteenth day is the festival of *Tir-ruz*. Tradition holds that on this day, Noah arrived in the land of Iran and was welcomed by the people of Tabaristan. The twentieth day marks the first *Kinbar* of the sun, the day on which God created the animals.

The Month of Mordad

The seventh day of this month is **Mordad**, which is celebrated as a festival day.

The Month of Shahrivar

The fourth day of this month is **Shahrivar**, a festival day that coincides with the fifth *Kinbar*. The twentieth day is *Bahram-ruz*, commonly referred to as the "Difficult Festival."

The Month of Mehr

The sixth day of this month is **Mehr-ruz**, the great festival of *Mihrajan*. This is regarded as the most significant time of the year. During this celebration, an image of the sun is displayed, and the people gather in ritual observation. Some accounts suggest

that the days of this month are calculated differently. ## The Celestial Alignment Upon the star *Al-Simak*, the angel descended for the benefit of **Fereydun**. On this day, God commanded the earth to receive rain, and He made this day a sanctuary for the souls. It is claimed that this period coincides with the *Mehregan* festival, the Great Pavilion of Time. Following this, the celestial influences shifted, and it is said that the **21st day** is the day of the *Simak*, when the angel declared:

> "I shall not slay thee, for thy life is bound to the destiny of this world."

The Month of Aban

On the **10th day of the month of Aban**, the stars aligned their influences over the earth and its rivers. During this time, the celestial bodies converge in groups of seven, and the wisdom of the latter half of the month manifests. On these days, various types of foods are prepared, and it is believed that the spirits of the departed emerge from their homes.

They appear before the people in various forms; some are perceived as benevolent, while others are viewed with apprehension. Some of these spirits seek the *Az-Zama* (the Great Time), while others depart toward the celestial realms, carrying with them the essence of their faith.

The Month of Azar

On the **1st day of the month of Azar**, the star *Kawkab al-Kuba* ascends. This day is associated with the qualities of a physician; it is a time for the wearing of fine garments and the preparation of healing foods. It is said that during this time, medicinal remedies are more effective, and those suffering from severe fevers may find relief.

Astrologers observe that the sun's heat on this day is intense, and the movements of the celestial spheres influence the fate of rulers. It is noted that the "Pearl of the Sea" emerges, and some believe this day balances the forces of good and evil. Furthermore, the **resulting day** is linked to the *Azar* fire, where the King of the Fires governs all flames, establishing the divine order and the boundaries of the physical world.

The Month of Dey

On the **1st day of the month of Dey**, the King of the World is said to manifest. On this day, the sovereign is traditionally draped in white robes, symbolizing purity and light, as he ascends the throne. His majesty radiates over the affairs of the realm, and

his wisdom guides the governance of the world. He is described as the pillar upon which the worldly order rests, proclaiming:

> "None among you shall stand as a pillar for this world except through the grace of the Divine, who is the Eternal Sustainer of all existence." ## The Calendar of Auspicious Days and Traditions

The first day is known as **Al-Maysar**. It is believed that on this day, God created all vegetation. The following days are marked as follows: the second, the third, and the fourth day, known as **Akush**. On this specific day, it was traditional to seek remedies for ailments caused by demons, as it is believed to be an effective time for healing such afflictions.

The fifth day is called **Hut-Dhum**. This day is associated with the anniversary of death; it is customary for two individuals to be stationed at the entrances and gates to serve the royal court. This day is also regarded as the day of **Nizam Afridun**. Tradition holds that those who eat on this morning will be blessed with a prosperous and auspicious year.

The seventh day is celebrated as *Eid-e-Kawakil*. It is noted that the Persians observe this day with specific rituals. On this day, the moon appears in a particular phase, and it is believed that prayers offered during this time are answered and accepted.

Celestial Signs and Persian Customs

The second day of the cycle is called **Tafaq al-Asman**. This day is governed by the angel entrusted with the care of all animals. In Persia, it is a day of celebration where people gather to cook and feast upon various types of meat.

During this period, it is observed that the winds grow fierce. It is common practice to seek refuge in the mountains and valleys, and to utilize specific shelters for protection. It is said that the ministers and scribes of the court often engage in these activities.

The fifth day of this period is **Isfandār**, which marks the celebration of the *New Year*. Subsequently, the tenth day is known as **Salk**, a day characterized by changes in the nature of the waters.

The day of **Tashar** is also significant. On this day, people light great fires. It is recounted that the Kings of Persia would ignite these fires to signal their messengers and send word across the empire.

In the city of **Isfahan**, traditions involving the lighting of fires were strictly observed. There is a story told of a king who, in a moment of profound passion or trial, entered a great fire. As the flames consumed his arm, the scent of musk emanated from his body, a sign of his purity and devotion. He prayed to God for deliverance, and it is said that the fire did not harm his soul, leaving only the fragrance of musk as a testament to his faith. ...from the paths of the ways, he felt his soul being drawn; and among the city's inhabitants, rain fell upon them, while fire erupted from the depths of the earth. They cried out in alarm, yet water poured over some, which was perceived as a miracle. This event became known among them and was regarded as a departure from the usual custom.

Isfandarmadma

The fifth day is the day of ***Isfandarmadma***, which corresponds to Monday. Its spiritual significance is Reason and Patience. The presiding angel of this day is **Arman**, and the associated righteous woman is **Majda**, the Praised. This feast is dedicated specifically to the marriage of women and the union of lovers, a tradition observed in **Isfahan** and throughout the Persian lands.

On this day, the sun reaches its zenith at sunrise. It is observed that the sun's position at the horizon marks the beginning of the day. The ninth day is associated with the light of the dawn, and the flowing waters are said to possess healing properties, serving as a remedy for ailments. This is based on the traditions of the practitioners of medicine.

The Seasons

On the Calendars of the Arabs, Romans, and Persians

The calendars used by the Arabs, Romans, and Persians all consist of twelve months and four seasons; however, they differ in the number of days assigned to each. The Arabs based their months on the lunar cycle, whereas the Romans adopted a solar calendar, with months typically consisting of thirty or thirty-one days. The Persians also employ a distinct system of measurement.

Because the solar year is longer than the lunar year, a discrepancy arises. This gap is managed through intercalary adjustments to ensure the seasons remain aligned. The Arab year commences with the month of **Muharram**, while the Roman year begins according to its own solar calculations.

Section: The Quarters of the Year

The sun traverses the celestial sphere, crossing the celestial equator at two distinct points. When the sun reaches the first point, it enters the northern hemisphere; this is known as the **Vernal Equinox**, the point of balance where day and night are equal. When the sun reaches the opposite point in the southern hemisphere, it is known as the **Autumnal Equinox**. The points furthest from the equator represent the solstices, marking the extremes of the sun's northern and southern migrations. ## The Solar Cycle and the Four Seasons

The equinox is the point where day and night are of equal length. The point following the spring equinox is the **Summer Solstice**, and the point following the autumn equinox is the **Winter Solstice**. The year is divided into four equal quarters based on these points.

The first quarter, spanning from the spring equinox to the summer solstice, is known as **Spring**. The second quarter, from the summer solstice to the autumn equinox, is **Summer**. The third quarter, from the autumn equinox to the winter solstice, is **Autumn**, and the final quarter, from the winter solstice back to the spring equinox, is **Winter**.

By the grace of God, these seasons transition gradually. If the shift from summer to winter occurred abruptly, the human body would suffer a devastating shock. For instance, if the air changed from scorching heat to freezing cold in a single day, the body would be unable to withstand such a drastic fluctuation.

Spring

Spring begins when the sun enters the first degree of **Aries**. At this time, day and night are equal in length. The weather becomes mild and pleasant, the snow melts, and the valleys and springs overflow. Grass grows, flowers bloom, and trees regain their lush greenery. Animals emerge from their dormancy and begin to multiply. For humans, the climate becomes agreeable, and the earth is adorned in beauty, serving as a vibrant prelude to the summer.

Summer

Summer begins when the sun enters the first degree of **Cancer**. During this period, the days lengthen and the nights shorten. As the heat intensifies, plants grow more rapidly, and animals seek refuge in the shade. Water sources begin to recede. This is the season

when creatures like the *dab* (spiny-tailed lizard) become active. Fruits ripen and the harvest reaches its peak, until the season eventually transitions into autumn.

Autumn

Autumn commences as the sun enters the first degree of **Libra**, marking the point where day and night are once again equal in length... As we previously noted, spring heralds the ripening of fruits, the budding of plants, and the blooming of flowers. Then comes the transition when fruits ripen and leaves fall; the winds turn cold, water levels recede, and rivers run dry. The vegetation withers, fruits are harvested, and people seek shelter as the land parches and the air grows still. Insects, birds, and wild animals migrate in search of more fertile lands. As the severe cold of winter descends, people retreat into their homes. During this time, the world seems to lose its youthful vigor, appearing aged and weary, until winter fully takes hold.

Winter

Winter is the season of snow and hail. During this period, the nights reach their maximum length while the days are at their shortest, though the days gradually begin to lengthen once more. The cold intensifies and the air becomes harsh. Trees are stripped of their leaves, and animals migrate to the furthest reaches of the earth.

Driven by the extreme cold, the mountains freeze, clouds and mists multiply, and the sky grows dark. The strength of the animals wanes, and their struggle for survival becomes more difficult. As the nights lengthen, the waters freeze into ice. Mosquitoes and other venomous creatures vanish, allowing people to find a sense of peace and rest. While summer is a season of toil and exhaustion—where even those with nothing to gain are swept up in the labor—winter is a time of repose. The world becomes like a frail, elderly woman, remaining in this state until spring returns and the natural order is restored.

A Section on the Wonders of the Recurrence of Years

Some scholars have stated that every thousand years, **God Almighty** sends a prophet endowed with extraordinary miracles and wondrous signs to clarify His religion for the people and to illuminate the straight path. It is said that in every millennium, there are two such guiding figures, though the interval between these prophets may be slightly more or less than a thousand years.

The first was **Adam**, peace be upon him; the second was the elder of the messengers, **Noah**, peace be upon him; the third was the friend of God, **Abraham**, peace be upon

him; the fourth was the interlocutor of God, **Moses**, peace be upon him; the fifth was the spirit of God, **Jesus**, peace be upon him; and the seventh was the wonder of God, the chosen one, **Muhammad**, peace and blessings be upon him. With him, the era of prophecy was sealed. It is further suggested that the material world is comprised of seven thousand years; of these, one thousand one hundred have passed, leaving two hundred remaining.

Furthermore, it is mentioned that every hundred years, a righteous prophet or a master of knowledge is sent to elevate the banners of learning. - At the head of the first century was **Umar ibn Abd al-Aziz**. - At the head of the second century was **Muhammad ibn Idris al-Shafi'i**. - At the head of the third century was **Abu al-Abbas Ahmad ibn Ali**. - At the head of the fourth century was **Abu Bishr** the physician. - At the head of the fifth century was **Abu Hamid al-Ghazali**. - At the head of the sixth century was **Abu Abd Allah**. ## Spiritual Reflections and Natural Wonders

Muhammad Umar al-Razi—may God have mercy upon him—and **Umar bin Malik**—may God have mercy upon him—spent forty years in the service of God. They endured various trials, including the temptations of servants and the whispers of *Satan*. **Umar**—may God have mercy upon him—lived in a state of fear and humility, hoping for God's forgiveness on the Day of Resurrection. Then there was **Umar**, who was granted leadership by God's grace; he lived for seventy years, during which he was the protector of the people of heaven and earth. Another **Umar** lived for eighty years, during which God erased his sins and recorded his good deeds. A third **Umar** lived for seventy years, during which he repented for his sins, and God purified him, though he remained a source of shame to his people. All of these were scholars and sages who pondered the mysteries of existence.

The world is governed by a Divine Scholar who manages all material substances according to their inherent nature—whether they be minerals, plants, or animals. Through this wisdom, the land becomes fertile, the seas are filled, and the mountains stand firm. This divine orchestration is a testament to the Infinite Knowledge of the Creator.

The Parable of the Speaking Donkey

This section presents a wonderful story:

Among the **Banu Isra'il** (the Children of Israel), there was a youth who was a devoted worshipper. One day, while traveling, he encountered a donkey. In a moment of curiosity, he asked the animal, "Why are you here?" To his astonishment, the donkey

replied. Surprised by this miracle, the youth returned to the King and brought the donkey with him.

The King was amazed and asked the donkey, “What is the most wondrous thing you have ever witnessed?”

The donkey replied: > “The most wondrous thing I have seen is a city that appears and disappears. Long ago, I passed by a city teeming with people and wealth. I stayed there for a while, but suddenly, the city vanished entirely. When I returned to that spot ten years later, I found nothing but a man gathering grass. I asked him about the city, but he replied, ‘I have never seen a city in this place.’”

The donkey continued: > “Many years later, the city reappeared. I found a group of fishermen there and asked them how the city had returned. They were baffled and replied, ‘We have no knowledge of any city existing here before now.’”

After another ten years, the city vanished again, only to reappear once more. The donkey encountered the inhabitants and asked them about this phenomenon. They explained that the city’s presence was a manifestation of divine will, appearing and disappearing across the ages.

Upon hearing this, the King turned to the youth and said, “I wish for you to join my court and accompany me.”

And may God guide us all toward the truth.

This concludes the first treatise, which dealt with the *Al-Uluwiyat* (the Celestial Realms). The second treatise will address the *As-Sufliyat* (the Terrestrial Realms). All praise is due to God, the Lord of the Worlds. Peace and blessings be upon the Prophet **Muhammad**, his family, and his pure companions. In the name of God, the Most Gracious, the Most Merciful.

All praise is due to God, the Eternal, the First without beginning and the Last without end. He is the Creator of the heavens and the earth, the architect of the fundamental elements, the physical structures, and the vast diversity of animal and mineral life. He is the Lord of all that exists in the skies and upon the earth, and everything that lies beneath the soil. Peace and blessings be upon the guide, the Prophet Muhammad, his family, and his companions.

As for what follows, I shall describe the wonders of the celestial spheres and the ether—the mysteries of the air, its purity, and its rains. I will detail the nature of the earth, its

stability, and the richness of its minerals and plants. All of this is a testament to the intellectual capacity of the mind to comprehend the wonders of creation. Having concluded the first discourse, we now proceed to the next stage of our inquiry.

The Second Discourse: On the Sublunary Realm

This section concerns everything situated beneath the celestial spheres—the realm of generation and decay. Our primary focus here is the nature of the **elements** and their properties.

Philosophers have long debated the essence of matter and the forms it takes. They posit that the sublunary world is composed of four primary elements: **Fire**, **Air**, **Water**, and **Earth**. Each of these elements possesses a natural tendency to move toward its own specific location in the universe:

- **Fire**, being the lightest, naturally ascends to the highest point of the sublunary realm.
- **Air** resides below fire but above water.
- **Water** naturally descends, settling below the air.
- **Earth**, the heaviest of all, descends to the lowest point, forming the center of the world.

The Divine Creator, in His infinite wisdom, arranged these elements in this specific hierarchy. The disparity in their weights—from the lightness of **Fire** and **Air** to the density of **Water** and **Earth**—is what allows for the formation of the material world. This arrangement ensures that each element finds its natural place, creating the necessary balance for the existence of minerals, plants, and animals.

Consequently, the center of the universe is occupied by the heaviest matter, while the lighter elements envelop it, creating the layers of the atmosphere and the celestial boundaries that define our physical existence. Above the **Earth**, **Water** settles; above the water, **Air** rises; and above the air, **Fire** ascends. This occurs because the Earth is the heaviest of all elements, while Fire is the lightest. Consequently, the celestial spheres are crowned by fire, following this natural and wondrous order.

On the Transmutation of Elements

The nature of **Air** allows it to transform. We observe this when moisture condenses on the surface of a cold vessel; the coldness of the surrounding air converts the vapor into liquid water. Similarly, **Fire** can transform air. In certain regions of intense heat, water

may evaporate into air, or air may condense into water. We see similar effects in the composition of certain medicinal mixtures, where substances shift their state.

The speed of these transmutations depends on the "subtlety"—or lightness—of the element involved. The more subtle the element, the more rapid the transformation. Because **Fire** is the most subtle of all, it effects the fastest changes in the other elements.

The Second Consideration: On Fire

Fire is a simple element whose natural inclination is to move upward. Because of its inherent lightness, it constantly seeks the highest point. It is essentially colorless, yet it manifests through light. When fire encounters a combustible medium, it ignites and consumes it.

However, there is a distinction between the fire found on Earth and the pure, celestial fire. The celestial fire is the most refined and powerful form, residing far above the atmosphere. By divine wisdom, this pure fire is separated from the earthly realm. Had the intensity of the celestial fire reached the Earth, it would have incinerated all living creatures, plants, and the world itself. Thus, the Creator positioned the celestial fire in a way that sustains the universe without destroying it. ## The Miracles of Fire

The nature of **iron** and the nature of **fire** are distinct; they are two different substances. Neither is derived from the other, nor does one naturally produce the other. Rather, **God** created them both independently, as His wisdom and power dictated.

Among the most wondrous of fires is that which arises from striking flint or steel. Given that the nature of fire is the opposite of moisture and cold—the very qualities found in these materials—how can it possibly emerge from them? This is a testament to the immense power of **God**. He has revealed His sovereignty over creation, just as He demonstrated when He commanded the fire to become cool and safe for **Abraham**, transforming a destructive force into a peaceful one.

When one reflects on the purposes for which **God** created humanity, it becomes clear that these miracles serve as reminders of His omnipotence. Another example of these miraculous fires is that which accompanied the **Children of Israel**. It is said that they were guided by a fire that provided light without consuming them, while the same fire became a tool of destruction for those who opposed them, consuming everything in its path.

Furthermore, there are reports of a strange fire in the land of *Aydran*. This fire glows brightly during the night, yet it does not behave like ordinary fire; it possesses a unique

nature that defies typical combustion. In other instances, divine intervention has saved the prophets and their families—such as the story of **Ishmael**—by rendering the fire harmless through a divine decree.

On Meteors and the Falling of Stars

It has been asserted that when smoke rises into the air, it does not lose its heat to the cold of the upper atmosphere. Instead, it continues to ascend until it reaches a celestial layer of fire. At this point, the smoke is fully consumed and transformed into fire itself.

To illustrate this, consider a lamp: the smoke rising from the wick eventually feeds back into the flame. Similarly, once smoke leaves the earth's atmosphere and reaches the **sphere of fire**, it is absorbed by that heat. Because it is a subtle substance, it integrates into the celestial fire, effectively vanishing as smoke and becoming part of the eternal flame. ...the nature of **fire** can manifest in various forms, some resembling the *Rukhan* or other small and varying shapes. It may appear as a double-headed creature or as a conical column. Fire inherently strives to rise; it moves from the south toward the north, and its intensity increases as it consumes its fuel. This quality is similar to the **human soul**: when fire becomes powerful and abundant, it becomes difficult to suppress, just as a strong soul can be overwhelming. Likewise, just as fire is extinguished by water, it can also be quelled by certain minerals. For instance, those who enter deep caves may find that certain minerals can stifle a flame. When a lamp is lit, it consumes both oil and air; once the oil is exhausted or the air is blocked, the flame dies. Similarly, the human spirit is revitalized by its vital force and is extinguished upon death.

The Third Consideration: The Nature of Air

Air is a simple substance characterized by heat and moisture. It occupies the celestial space between the Earth and the higher spheres, specifically extending up to the first sphere, the orbit of the **Moon**, and the second sphere. While the Earth sits at the center, air surrounds it.

The temperature of the air varies by region: in the extreme north, the air is cold, while in central regions, it remains temperate. The gentle breeze, known as *al-nasim*, exists in the atmospheric layer between the Earth and the Moon. The movement of air is primarily driven by heat; as it warms, it rises, and as it cools, it descends. This motion is further influenced by the positions of the **Sun** and the **planets**, which cause the air to circulate and shift.

In the furthest northern reaches, the air becomes intensely cold. This extreme cold can freeze water and prove fatal to both animals and plants. It is observed that the

thickness of the breeze varies, and that air rises to a specific height before transitioning into the upper celestial realms. The earth's surface is not uniform; it is marked by mountains of varying heights, which influence the behavior of the atmosphere. The movement of air is driven by heat, which is generated by the rays of the celestial bodies as they strike the earth's surface. Consequently, atmospheric changes occur across different regions. These variations manifest as diverse weather patterns, including **rain**, **dew**, **frost**, **hail**, and the shifting nature of the winds. Some of these atmospheric transformations remain confined to the air, while others penetrate and affect the earth's surface.

On Clouds, Rain, and Related Phenomena

The process begins when the sun's heat strikes water or moist earth, causing the lightest particles of water to undergo **evaporation**. This vapor rises into the air, where it eventually encounters the colder regions of the upper atmosphere. Upon meeting this cold air, the vapor undergoes **condensation**, transforming back into minute droplets of water.

As more vapor continues to rise and condense, these droplets accumulate and coalesce, forming the visible masses we recognize as **clouds**. When these clouds become sufficiently dense and the water droplets grow too heavy to be supported by the ascending warm air, they fall back to earth as **precipitation**.

The nature of this precipitation depends on the intensity of the cold. If the air is moderately cool, it falls as rain. However, if the cold is extreme, the water freezes, resulting in **hail** or **snow**. This cycle is driven by the constant interaction between warm air rising and cold air descending.

Furthermore, certain seasonal winds can accelerate these processes, pushing moist air upward or bringing cold fronts that trigger sudden precipitation. If the air remains warm even as the moisture falls, it remains liquid; if the atmosphere is frigid, it crystallizes into frost or snow before reaching the ground.

Such phenomena are understood through the study of nature and the observation of the physical world, all occurring under the overarching wisdom and grace of **God**. Those experienced in these matters claim that any substance remaining in the sea for seven months undergoes a greater transformation than one left for forty days. This is because it does not immediately attain the form of a living creature; rather, the subtle essence does not transmit its influence until the inherent power is fully internalized. This process is not merely a matter of recording, for nothing is achieved without the proper foundation, which then allows the structure to grow and take the form of an animal,

similar to what occurred during the days of **Noah**. It is further noted that the water descending from the heavens possesses a specific measure, and should a king drink from it, he would experience a distinct transformation.

On the Winds

It is asserted that winds are generated by the movement of air toward areas of heat, much like how heated water displaces other water toward colder regions. Since both air and water are subject to heat, the transmission of movement occurs more readily in water, whereas the transmission of movement in air is subtle and swift.

As for the mechanism of their formation, vapors rise due to the effect of the sun acting upon dry substances. When these vapors reach the cold upper layers of the atmosphere, one of two things happens: either their own heat persists, or the surrounding cold overcomes them. If the heat prevails, the air moves toward the descending cold air, thus creating wind. Conversely, if the cold dominates, the vapors—driven by the celestial motion of the spheres—are forced back downward in a circular motion, which also generates wind.

The manifestation of wind is further influenced by the surrounding air and the convergence of rising and falling currents. Occasionally, winds may be diverted by smoke or vapors rising from the plains, pushing the air in a different direction. Furthermore, wind can be generated without the presence of vapors, solely through the rays of the sun, which heat the air and cause it to shift.

Regarding whirlwinds, these are winds that rotate upon themselves in a spiral fashion. This occurs when a returning wind from a cold layer collides with another wind moving with great intensity, creating a vortex that descends to earth in a spinning column. Sometimes this ascent and rotation remain steady, moving like a focused beam of light. In other cases, the air may become obstructed, causing the wind to veer or swirl, creating a structure reminiscent of a tower. When a whirlwind encounters a dense cloud, it may lift and rotate the cloud, creating the appearance of floating debris in the sky.

You should know that there are four primary winds:

- **The North Wind**: Blowing from the rising point of the *Anan* stars toward the path of the sun.
- **The South Wind**: Blowing from the rising point of *Suhail* toward the east.
- **The East Wind (*Saba*)**: Blowing from the rising point of the *Anan* stars toward the east.

- **The West Wind (*Dabbur*)**: Blowing from the rising point of *Suhail* toward the west.

This is the description of their directions. ## The North Wind

The **North Wind** is characterized as cold and dry, as it originates from regions that receive very little sunlight. In these areas, snow and water are frequently abundant, causing the environment to become chilled. These regions are typically rich in agriculture but have few merchants.

The North Wind blows with greater intensity than the South Wind because it is channeled through narrow passages—much like air or water forced through a narrow tube. In contrast, the South Wind emerges from wide, open spaces, which dissipates its strength. This is further evidenced by the vast mountain ranges in the north, which concentrate the wind's force.

Physiologically, the North Wind is believed to strengthen the brain, firm the body, improve the complexion, and purify minerals. Some traditions suggest that the prolonged prevalence of North and South winds in a specific location can influence the nature of animal births.

The South Wind

The **South Wind** is moist, as it originates from the regions near the **Equator**, where heat is extreme and the sun remains constant throughout the year. Because the sun never moves far from these latitudes, the heat is intensified. Additionally, the presence of numerous marshes in the south, which absorb solar heat, renders the resulting wind heavy with humidity.

The South Wind is said to weaken the body, inducing lethargy and various ailments. In urban centers, its arrival is often marked by loud, tumultuous sounds and oppressive conditions. Unlike the invigorating nature of the North Wind, the South Wind is associated with physical exhaustion and oppressive heat. ## The Effects of Northern and Southern Winds

The **North wind** purifies the air, keeping it clear and crisp, while the **South wind** concentrates heat within the center of the atmosphere and the sea. Remarkably, when the South wind blows, it pushes heat into the water; conversely, the North wind drives that heat deeper into the depths. During winter, the North wind forces heat to remain submerged within the water. In summer, the South wind extracts this heat, drawing it from the water back into the air. Thus, the North wind cools the earth's surface while the South wind warms it, and the movement of these winds is governed by the inherent

nature of the elements. It is said that when the South wind prevails, one should not expect the frosts or precipitates typical of colder currents.

> If a year is devoid of rain, it is because the North wind has prevailed over the South.

The *Saba* (Eastern Breeze)

The *Saba* occurs during periods of moderation, typically appearing in the early morning or late at night when the air is cool. Its nature is mild and pleasant because it emerges when the sun's rays are brief and weak. As the sun begins to rise, the interaction between the rays and the air creates a gentle flow. This breeze carries a refreshing essence that promotes sleep and a pleasant fragrance, providing comfort to the human spirit. This phenomenon is caused by the balance of temperatures between the night and day, occurring specifically when the air is at its most temperate.

The *Dabur* (Western Wind)

The *Dabur* is the opposite of the *Saba* and does not occur simultaneously. It typically emerges toward the end of the day or during the night. Because the sun has already spent the day heating the atmosphere, the *Dabur* carries and distributes this accumulated heat. Consequently, the *Dabur* is characterized by its warmth and its ability to stir the heat already present in the air, making it distinct from the cooling nature of the *Saba*.

Conclusion: The Properties of the Winds

Winds are defined by their unique sounds and scents. They exert a direct influence on the human body; some winds relax the muscles and soften the skin, while others tighten the limbs and alter the complexion. These effects are a result of the interaction between the wind and the **vital spirit** (*ruh*) that permeates all existence—be it in plants, animals, or minerals.

The movement of the wind is essentially the movement of this vital spirit. As these currents shift between the land and the sea, they interact with the physical elements, demonstrating the profound and complex relationship between the atmosphere, the earth, and the waters. ## Thunder and Lightning

Some argue that when the earth is heated, certain parts of it release hot vapors. These vapors rise and encounter cold air, and the resulting clash between these opposing forces creates **thunder** and **lightning**. The intensity of this conflict depends on the

temperature difference; when hot vapors rise rapidly and strike cold atmospheric layers, the resulting explosion manifests as thunder.

It is important to note that **lightning** is perceived before **thunder** because light travels instantaneously, whereas sound requires time to propagate through the air. This delay is evident because light reaches the eye immediately, while the sound of the thunder travels through the atmosphere at a slower pace.

Furthermore, these phenomena are more prevalent in winter or in cold regions, as the contrast between the internal heat of the earth and the external cold of the atmosphere is more pronounced. When water is trapped underground and subjected to intense heat, the resulting pressure leads to a violent release, which manifests as these atmospheric disturbances.

Mirrors, Rainbows, and the Nature of Light

This section examines **mirrors**, **rainbows**, and the sun's role in creating images, focusing on the principles of **reflection** and luminescence.

The Judge—may God have mercy on him—stated that these phenomena can be categorized into four primary types of reflection:

- The reflection of light.
- The reflection of images.
- The reflection of colors.
- The reflection of radiance.

The first category, the reflection of light, does not occur in the same manner as the reflection of images. While an image is a representation of an external object, the reflection of light refers to the way a beam of light bounces off a surface. For a clear reflection to occur, the light must strike the surface at a specific **angle of incidence**. The clarity and accuracy of the reflected image depend entirely on the precision of this angle and the smoothness of the reflecting surface. ## On the Principles of Optical Reflection

Consider a scenario where an opaque object is placed before a **polished mirror**, and a beam of sunlight strikes the mirror from the direction of the sun. If there is no obstruction between the mirror and the object, the light ray will reflect off the mirror's surface and illuminate the object.

To understand this geometrically, imagine a light ray, **AB**, that strikes the mirror's surface perpendicularly. Now, imagine a line, **BD**, lying flat upon the mirror's surface.

This creates an angle between the incident ray and the surface. Similarly, if we observe the reflected ray, **HZ**, and the line **YD** on the surface, we find that the angle formed by the reflection is equal to the angle of incidence. Thus, the angle at which the light connects with the mirror is identical to the angle at which it reflects.

If an observer looks toward a polished surface and a light ray travels from the object to the mirror and then to the observer's eye, the observer perceives the object. By tracing a line from the observer's eye to the point of reflection on the mirror, and extending that line behind the mirror's surface, the observer perceives the object as if it were located at that projected point. This is how the image appears to be positioned behind the mirror.

The Second Proposition

In certain types of mirrors—specifically those that are not perfectly flat—the reflected images of objects are distorted. In such mirrors, geometric shapes, such as **squares** or **triangles**, do not appear in their true form; their proportions are altered, and they appear warped.

The Third Proposition

When a mirror is tinted or possesses an inherent color, the objects reflected in it do not appear in their natural hues. Instead, the reflected image is blended with the color of the mirror itself. For example, a mirror with a camphor-like tint will cast a similar hue upon the objects it reflects, altering their original colors. ## The Fourth Chapter

Images seen in a mirror lack physical reality. If the reflection within a mirror were a real physical entity, an observer moving to a different position would still see the object in its original form and state. However, as the observer moves, the image shifts accordingly. This proves that the image does not possess an independent physical existence in that location; rather, it is a virtual representation.

Having established these four premises, and with the help of God, we shall now discuss the **Halo**.

The **Halo** is formed when light interacts with a thin, delicate layer of moisture or particles suspended in the atmosphere. When sunlight strikes these polished surfaces, it reflects. If the reflecting surface is smooth, the image is clear; however, if the surface is uneven or fragmented, the light is scattered. Instead of a single cohesive image, each individual particle reflects a portion of the light, resulting in the appearance of a luminous circle. This phenomenon is what we call the **Halo**.

Regarding the Arc within an Arc

This occurs when light travels in a direction opposite to the sun, specifically through a clear beam of sunlight descending through the atmosphere. To visualize this, imagine a curved line, similar to a rope. When the sun's rays are reflected by these atmospheric particles back toward the observer, the light bends.

The circularity of the shape is a direct result of the spherical nature of these particles. Because the particles themselves are spherical, the resulting reflection forms a curve. If we imagine a sphere of sunlight interacting with these particles, the resulting optical effect is the curved **Arc**. The arc of the circle follows the circumference of its sphere, appearing in various colors—red, green, yellow, and blue—depending on the light and the time of day.

When observing the **rainbow** after a rainfall, one may wonder how its form is manifested. It is observed that the colors vary: **red** is the closest to the sun's rays, followed by **yellow**, then **green**, and finally **blue** or deep purple.

A rainbow can even appear at night if the air is sufficiently humid. Regarding this phenomenon, **Al-Qasim bin Shuhlan** stated:

> This occurs because sunlight strikes the water droplets, where it is reflected and refracted, creating a colored image. Each droplet acts as a tiny sphere or a lens, bending the light to produce the spectrum seen by the observer.

Chapter Four: On the Nature of Water

Water is a fundamental substance characterized by its fluid nature, enabling it to flow and adapt to its surroundings, while remaining suspended in the air as vapor or settling upon the earth. It is observed that the **earth** shares the form of **water**, as water naturally gravitates toward the center of the globe, while the upper regions remain less dense. Had water not been constrained, it would have overflowed the heights of the earth, leaving no place for the sustenance of land-dwelling creatures. Thus, the **Creator** designed the earth specifically to support animal life, particularly those that breathe air. Among these are the animals known to inhabit the atmosphere, whose lightness allows them to thrive in the air.

Furthermore, it is noted that the earth's surface is balanced; the heat of the sun acts upon water and air, creating the cycles of movement and change. If the earth were not shaped as it is, or if water were distributed differently, the harmony of life would be

disrupted. The **Creator** has distributed water and air such that every region is suited for a specific type of creature, ensuring that no part of the globe is devoid of life.

Consider the influence of the **sun**: its heat drives the movement of air and the evaporation of water. This atmospheric movement is essential for the survival of animals, as it circulates the breath of life. Without this thermal balance, the air would remain stagnant, and the earth would become uninhabitable. Among the wonders of this design are the diverse types of **mineral waters** and springs. Some possess healing properties that treat complex ailments, while others provide essential nutrients, illustrating the divine providence that ensures the well-being of all living things.

The balance of nature is further seen in the provision of sustenance. From the salts of the earth to the purity of rain, every element is calibrated to support life. The **Creator** has arranged the world so that the needs of the smallest creature are met, just as the needs of the largest are. The interplay between the warmth of the sun and the coolness of the deep waters creates a habitable environment where life can flourish in all its variety.

Even the winds are directed with purpose, carrying moisture to arid lands and regulating the temperature of the plains. This intricate system demonstrates that nothing in the natural world is accidental; every current of air and every flow of water serves a specific function in the broader architecture of existence.

On the Composition of the Earth

It is a marvel of the **Creator's** craftsmanship that water is embedded within the earth in such a way that it sustains the land without overwhelming it. This natural equilibrium ensures that the earth remains firm yet fertile, providing a stable foundation for the myriad forms of life that call it home. The Earth is not entirely covered by water; were it so, the extraordinary phenomena observed in the animal and plant kingdoms would not occur. **The Sun** serves as the central source of heat, and the distribution of temperature depends on proximity to it: regions closer to the Sun are warmed, while those further away remain cold. Consequently, the **South** is characterized by heat and the **North** by cold. This celestial arrangement ensures the balance and order of the world, according to the wisdom of the Creator.

Furthermore, the oceans contain various landmasses and islands, some interconnected and others isolated. These territories exhibit diverse topographies, featuring vast mountains, plains, forests, and marshes. Within these lands lie cities, civilizations, and a multitude of inhabitants, alongside a vast array of animals, birds, and insects. All these wonders exist by the will of God, some of which are detailed further in this text.

The Wonders of the Seas

Regarding the **Tides**—the rising and falling of the sea—their behavior fluctuates according to the seasons, the months, and even the hours of the day. The rising of the water is partially influenced by the warming of the air, which causes expansion and pushes the waters toward the shores. However, the primary catalyst for this movement is **the Moon**.

The tides are governed by the lunar cycle and the Moon's position in the sky. As **the Moon** moves, its influence draws the waters toward it. When the Moon rises in the east, the waters are pulled in that direction; as it traverses the sky toward the west, the waters follow. This celestial rhythm creates the ebb and flow of the ocean.

This cosmic interplay reflects a broader natural harmony, extending even to the biological composition of living beings. Just as the heavens move the seas, these rhythms correlate with the balance of the *humors* within the body, specifically the interaction between **blood** and **yellow bile**. ...mix it with the compound, then let it cool for a short while. If it becomes too strong, let it rest. It is said that the Prophet (peace be upon him) mentioned the kindness of the sea, stating that if one places their foot in it, the blood will be drawn out. Therefore, it should be placed in the sea or applied to the affected area, following the known methods of the sea's treatment.

The Encompassing Ocean

Also known as the Oceanus

The **Encompassing Ocean** is the vast body of water that surrounds all other seas. It is a boundless expanse, and its borders are guarded by various realms. Beyond its reaches lie the lands of **Shatish**, **Kharasid**, **Al-Asmam**, and the regions of the **Marmas**, each serving as a boundary. This ocean encircles the entire world and all its seas, extending to the very edges of the earth, encompassing all lands and creatures known and unknown to man.

As **Abu al-Rayhan al-Khwarizmi** noted:

> The Encompassing Ocean is referred to by the Greeks as *Oceanus*. It is a vast expanse of water. To the north, it reaches the lands of the Greeks and the regions of the north, extending toward the walls of **Constantinople** and reaching as far as the shores of **Al-Sham** (the Levant). From there, it stretches toward the north of **Al-Sifala**, continuing toward **Al-Andalus** and the lands of the West.

To the east, the ocean extends toward the land of the **Turks**, crossing unknown mountains until it reaches the furthest reaches of the east. In these distant lands, the ocean forms a great gulf that separates the known world from the mysteries of the east. To the south, it borders the land of **India**, where the water meets the southern shores.

This ocean is so immense that it surrounds the entire inhabited world. Its waters flow past the lands of **Al-Andalus** and other western territories. Within this great sea, there are many islands; the most famous among them are **Cyprus**, **Rhodes**, and **Samos**. To the south, there are other islands such as **Zabara**, **Sufatli**, **Naqta**, **Jazirat al-Dumas**, and **Jazirat al-Zarij**.

The **Encompassing Ocean** is not connected to any other body of water except through the smaller seas it surrounds. It is a perfect circle, enveloping the earth in its entirety, and there is no end to its circuit. This is the nature of the ocean that surrounds the world, and in God we seek assistance. ## A Wondrous Tale

And let us now recount a wondrous tale.

Al-Masudi (may God have mercy upon him) mentioned in his writing that for those who wish to understand the nature of this region, there is a narrative regarding a ship that set sail. While navigating the waters, some of the passengers spotted a light appearing in the distance. They followed this light until they reached a king whose countenance was radiant. After traveling for many months, they encountered a man who did not speak their tongue; however, there was a woman among them who could communicate with him, and she served as their interpreter.

They asked the king, "Who created this land and the wonders within it?" The king replied, "The King of Kings created it." They further questioned him about the nature of the world, to which he responded:

> "This world is but a creation of the Almighty, the Creator of all things."

The narrator concludes: "I cannot vouch for the absolute truth of these words; I simply relay what has been transmitted, and the responsibility for its accuracy rests with the transmitter. Indeed, the ultimate knowledge of all creation belongs only to **God** the Almighty." ## The Chinese Sea *Also known as the Mukrand Sea*

This sea, which stretches to the eastern horizons, is considered by the Arabs to be the largest body of water in the world. It is renowned for its colossal waves and unfathomable depths. It is told that a traveler once navigated these waters until he reached the land of **Kand**. Upon his arrival, he was brought before the local ruler, who was astonished by the journey.

> "Welcome, O traveler," the king said. "Tell me, from which land do you hail, and how far have you journeyed to reach us?"

The traveler described his voyage, and the king marveled at the distance. Some scholars argue that the Earth is spherical; thus, the sun rises and sets at different times depending on one's location. Consequently, as the sun moves, it illuminates different regions of the sea and land, creating varied conditions for the inhabitants of different locales. This is further supported by the writings of **Abu al-Hasan al-Khwarizmi**, who discussed the winds and the nature of the **Chinese Sea**. He noted that in certain areas, the sea's behavior changes, and the water may take on a reddish hue. He also described strange currents and anomalies within the water that defy common understanding.

The Islands of the Chinese Sea

The islands within this sea are numerous, though they vary in size and nature. Some are reached only by daring explorers. One such island is governed by a powerful king whose wealth is legendary. It is said that his treasury is so vast that it exceeds the riches of any other known sovereign.

Among the wonders of these lands is a strange creature described by travelers:

> "I beheld a beast with wings, the likes of which I have never seen. It possesses the body of a lion but is equipped with great wings. It resembles a massive feline, perhaps a leopard, yet some say its lineage traces back to the wolf." ## The Wonders of the Natural World

He recounted that he saw **ibexes** there, their coats dappled with spots of yellow and red. He also observed the **civet**, an animal of a similar nature, and the **musk deer**. Nearby, there is a mountain rich with **gold**. In this region, there are snakes of such immense proportions that they are capable of swallowing **elephants** and **rhinoceroses**.

He further noted the presence of white **monkeys**, similar to the *hawamis* and rams; he saw another variety with white chests and black backs. **Zakariya bin Husayfan** reported:

> I saw the *Mazij* lake, where beings in human form dwell. They eat and drink as humans do, yet they possess wings and fly like birds, moving swiftly and speaking in voices like the wind. They appear in shades of white, black, and green.

He continued, describing the *safam al-zuban*, which appear in white, red, and yellow; these creatures speak from a distance and possess no bite. He also saw various types of *tahawi*, both dry and moist. Among them was a strange species with a black beak and a white throat, possessing a gaze as piercing as stone, though it was smaller than a water-carrier. He mentioned the *mahan*, which moves the *Siral*—a type of silk from *al-Razij*.

He observed numerous *durd* in various colors, including red and blue. He recounted an instance involving a red *malada* (cloth) and some blue *lord* (dye/ornament). When it returned, a being named **Aristan** placed it within the *malada*. He drank all the rose-water contained therein, and although the *malada* caught fire, it remained miraculously unaffected by the flames.

Muhammad bin Zakariya bin Ayash spoke regarding **camphor**, noting that it exists in vast quantities, far exceeding what a single person could manage. It is harvested from the branches of great trees, where the camphor is gathered from its stems. ## The Island of Ramny

Beneath this, in the center of the tree, grows the *Fa-Qata' al-Kafir*, the domain of the **King of Trees**, who dwells within its depths. Should one reach the heart of this tree, they would find it a place of mystery.

On the **Island of Ramny**, there are wonders beyond counting. **Ibn al-Faqid** wrote:

> There exist there naked men and women whose speech is incomprehensible. Their hair resembles the crowns of trees, draping over their bodies. They are a nation too numerous to count; they communicate through the fruits of the trees and consume food similar to that of humans.

These beings are driven by fire; if one of them is led toward the flames, they flee instinctively toward the heights. **Muhammad bin Dhikr** remarked upon the extraordinary swiftness of their gait, noting that their language is entirely unintelligible, sounding instead like the hissing of reptiles. Their bodies are small, measuring only four spans in length, and their thick, wild hair allows them to scale trees with ease. He further noted the presence of the *Karak* and other wonders that defy description.

The Island of the Nawaqawat

Among the blessings of this land is the abundance of the *Baqam* tree. It is said that its fruit, the *Kharnun*, possesses a flavor similar to that of the *Halqam*.

As for the **Island of the Nawaqawat**, it is situated between *Araj* and *Al-Munyah*. It is recorded that its population numbers two thousand seven hundred. ## The Wonders of Faraway Islands

> **Musa bin al-Mubarak al-Sayir** recounted: "I once visited an island ruled by a queen. I entered her presence to find her reclining naked upon her throne, surrounded by two hundred golden keys and four thousand noble handmaidens, all of whom were also naked. They told me..."

This land is known as **Waq-Waq**, named for a species of tree that produces a sound resembling the words *"Waq-Waq,"* a language the inhabitants understand. According to **Muhammad bin Zakariya al-Razi**, this region is so abundantly rich in gold that the people fashion their chains and the collars of their monkeys from the precious metal, and even dye their clothing with it. One of the most wondrous sights there is the ebony tree; it appears as if the wood has been charred, and it bears red leaves that turn to stone the moment they touch water.

Among these lands is the **Island of al-Sallahi**, a place of immense wealth and treasure. Many Muslims have ventured there, though some, including physicians, found the place so captivating they never left. The island is renowned for its vast deposits of gold, its shimmering white fabrics, and its prized falcons. A Coptic account describes a wonder regarding the rulers of **al-Sallahi**, claiming they are a species of bird; it is said that if they were to take flight, their entire land would collapse, and thus they remain grounded.

There is another island inhabited by a people who live in total nudity. They are striking in appearance, with fair skin and great beauty. Men are few in number among them, as they are kept in seclusion for fear they might be taken. These people are unlike any others: they possess unnaturally long bones and broad frames. Their arms are exceptionally long, and their faces are elongated. Most terrifyingly, they are known to prey upon and eat other humans.

Finally, there is the **Island of Turan**. Monks who returned from this place spoke of constructing massive vessels, some large enough to transport donkeys. They described ships that could not be inhabited and recounted their arrival at the island, where they encountered beings with the bodies and heads of dogs and wild beasts. Fearing them, the travelers kept their distance, realizing these creatures were actually *Jinn*, for the land was filled with a profound and heavy gloom. From there, they journeyed onward to the **Island of Shells**.

And God knows best. ## On Wondrous Creatures

It is said that these animals possess strange and diverse forms. Among them are those that congregate in groups, appearing in various shapes and sizes. Some of these creatures board ships during storms, using their mouths and limbs to carry objects, moving with a coordination that defies common understanding.

Among these wonders is a creature resembling a bird that emits a light so brilliant that no observer can gaze upon it directly. When it ascends into the heights, it eventually vanishes from sight, disappearing as if it had ceased to exist.

Other creatures dwell in the scorching regions of the earth. These beasts possess multiple faces and formidable fangs, displaying a predatory nature. Among them is a beast that emits a piercing, terrifying cry; it is called the *Sindu*, though its name is not known to all.

Some of these creatures are known to cling to the hulls of ships. When they do, they let out a scream so harrowing that the crew is seized with terror and flees in panic. These beings are typically found near remote islands.

On certain islands, there exists a fish known as the *Haflowras*. This creature is corpulent and thick-bodied, possessing a face that strikingly resembles that of a human.

There are also amphibious creatures capable of traversing both land and sea. One such example is the *Silar*, a serpent-like creature encountered in the depths of the ocean.

Finally, there is a bird larger than a pigeon, noted for its extraordinary speed. This bird is so swift that it seems to vanish the moment it takes flight. ## The Musk-Beast and the Wonders of the Deep

They were left in a state of bewilderment and fear, for this creature only takes flight under specific conditions. The **Musk-beast** is similar to those creatures that emerge from the water or dwell in known haunts; hunters pursue it using specialized tools. The musk is extracted from its body and is found nowhere else in the lands where it resides. It emerges onto the shore, following the rhythms of the night, and curls its body around a tree, a rock, or a pond, keeping its sustenance within its folds.

In that sea, one can hear the soft, peculiar sound of bones breaking, amidst an abundance of pearls, jewels, and creatures of the most grotesque forms. Some of these beasts are no longer than a human arm, while others stretch to two hundred cubits in length, preying upon one another. Among them is the *Darud*; once it sinks its teeth into a vein, it refuses to let go. Sailors are well aware of their hunting grounds and steer clear of them.

To illustrate the terror of the *Darud*, a sailor recounted a strange tale:

> I once embarked on a voyage across this sea with a company of travelers. For several days, our ship drifted from its intended course, moving as the will of God decreed. Our navigator was an elderly man, a blind seer who possessed an intuitive knowledge of the ships' paths. Throughout the journey, he would offer warnings based on the signs he perceived, but his companions often dismissed him, claiming that if the navigator's instincts were so reliable, their journey would have been far simpler.

As a violent storm arose, the crew continued to ignore the blind man's counsel. Eventually, the navigator spoke up, asking them if they saw what he sensed. The crew replied that they saw a black bird circling over the water, shrieking as if announcing a great calamity, crying out, "We are doomed!"

The navigator then addressed them:

> Look closely at what is happening. The appearance of this black bird is an omen; it appears only when ships are filled with the dead, or when hope is severed and death is imminent.

Realizing their peril, the navigator instructed the crew to cast a great quantity of gold and musk into the sea as an offering. When they did so, an uncountable number of **Musk-beasts** gathered at the surface. The crew then proceeded to dispose of those who had perished during the voyage, casting the bodies into the water, where the beasts swiftly swallowed them. Finally, the navigator ordered that the remnants be cast among the driftwood and coral, and the ships were thus spared. ## The Sea of India

It is renowned for the fragrance of its shells and the brilliance of its pearls.

Know that the exact point where this sea connects to the Great Ocean is unknown, for the connection is vast and formidable. Unlike the Mediterranean Sea, whose connection to the Ocean is apparent, the **Sea of India** diverges into two branches: the **Persian Gulf** and the **Gulf of Oman**. There is no definitive boundary between the Northern Sea, the Persian Gulf, and the regions beyond the sands of the wilderness. **Ibn al-Fanid** noted that the waters of India are far more treacherous than those of the Persian Gulf, as the tides are unpredictable and the currents are violent. Because of the immense height of the waves and the intensity of the swells, navigation is perilous and nearly impossible for most.

These conditions are most severe near the equatorial regions. The waters are at their most turbulent when the sun enters the sign of **Gemini**. However, as the sun moves toward the sign of **Pisces**, the swells subside and the waters become calmer and more

navigable. When the sun reaches **Sagittarius**, the sea reaches its most tranquil state. This sea is home to countless wonders, including rare minerals, exotic plants, and a multitude of animals beyond counting.

The Seas of India

> **Ptolemy** stated that the treasures of this sea—particularly its pearls—are so vast that they cannot be numbered, and many of the most famous gems known to our lands originate from here. Among these are the unique pearls found in the islands of *Baratalil*.

Ibn al-Fanid describes the inhabitants of these regions as having faces like polished stones and hair that resembles the tails of horses. It is said that in their lands, strange and eerie sounds can be heard during the night and at the break of dawn—noises so unsettling that they drive men away from those shores.

The text further mentions the *gharnifl* (cloves). It describes how traders seek this precious commodity, often engaging in complex negotiations with the locals. Some traders are deceived by the inhabitants, who may offer a portion of the goods and then demand more in return or withhold the remainder until the trader has departed.

Other accounts describe the people of these islands as resembling the **Turks** in appearance, with long hair. They are known to inhabit regions where the climate is harsh, yet they possess a resilience that allows them to thrive.

Finally, mention is made of a creature called the *al-mutaz*. It is described as an animal resembling a monitor lizard with a thin, supple skin. The locals harvest this skin, which is then processed into a fine fabric used for clothing. This creature is found in the deepest reaches of the sea, and its skin is highly prized for its unique texture. ## Wonders of the Far Lands

There is a renowned **yellow mineral** used in medicinal preparations, distinct from kohl; the people of those regions consume it, along with white scales and cloves. Other substances include those found in the mountains and forests, such as *sandal*, *senbel*, and **camphor**.

It is recounted that a creature once emerged from the sea and climbed toward the fragrant fruits, only to collapse as if intoxicated, leaving the witnesses in utter astonishment. The chronicler of these wonders notes that on certain islands, the waters boil and bubble, and the resulting spray crystallizes upon the shores into a **yellow mineral**. Similarly, there is a **black mineral** found in the region.

Among these lands stands a towering **White Palace**, intended for kings. Those who approach it do so seeking sanctuary, yet the interior of this lofty structure remains a mystery. Some claim it serves as a tomb, housing the bones of great figures from antiquity. It is told that one of the **Persian kings** journeyed there and entered the palace with his retinue. However, a profound slumber overcame them all, and their bodies eventually decayed into ruins. Only one managed to escape and call out to the ships, while the rest perished.

Further away, they beheld strange sights: a structure made of **crystal** from which mysterious beings emerged. It is said that anyone who enters this palace is overcome by lethargy and an irresistible sleep, rendering them unable to leave. The wonders of the sea are beyond counting, and nothing occurs within its depths without the knowledge of the Creator. Glory be to Him who knows all the marvels of His creation. ## The Wonders of the Remote Islands

One of these is the **Third Island**. According to the author of *Hamd al-Ghara'ib*, it is composed of three islands, each shaped like a red berry. One of these is so immense that its light illuminates the entire sky throughout the night. Another is known as the **Island of Musk**, which is famed for its intense fragrance. Similarly, there are other islands of great renown, such as the islands of the *Simalar*, which are described as gifts from the divine.

Beyond these lie the lands of **India**, where various wonders abound. In some regions, the inhabitants possess skin like gold and silver, and their nature is as rare and precious as the finest minerals. Among the most curious of these places is an island where the people are of a distinct nature; some are fair-haired, while others possess strange physical forms, as seen among the diverse peoples of these distant shores.

The Island of Lanka Luis and the Isle of Tinnis

Another of these wonders is the island of **Lanka Luis**. Its people are renowned for their abundance of bananas, sugar cane, and aromatic hardwoods. The inhabitants of this land are known to travel by sea to trade their riches, particularly their gold and precious woods, with the people of the mainland.

Then there is the **Isle of Tinnis**, a vast land protected by great fortifications and towering walls. This island is home to lush forests and towering trees. It is told that in this land lived a monstrous dragon, a creature of immense proportions. When **Alexander the Great** arrived at this place, he encountered this beast, which had consumed countless animals and men.

The dragon was described as follows: > It possessed a tongue as black as charcoal and eyes that glowed like lanterns in the dark.

This creature would emerge from its lair during the night to hunt, devouring livestock and humans alike. When **Alexander the Great** learned of the beast's terror, he sought to besiege it, leading to a great struggle between the conqueror and the monster. It was placed in the center of a realm, equipped with sharp, new claws, such that whatever entered that domain was promptly seized and swallowed whole.

It would routinely return to its usual haunt. After the hounds tracked its scent and pursued it, people ventured out to investigate the creature's nature. Upon finding it, the beast was captured and transported to **Alexandria**. This creature is a beast resembling a rabbit, yellow in color, possessing a single black horn; it remains invisible to all predators, except to those that flee in terror. And God is the Granter of success.

Section: Strange Animals of the Sea

The author of *The Wonders of Reports* describes a colorful bird found in this sea, a creature of great nobility that does not abide in a traditional nest. It is said that if two butterfly-like chicks approach it, they find shelter and sustenance. God Almighty has endowed this bird with a remarkable nature.

It is known that this bird shares certain characteristics with a fish. Its form is such that it can turn its gaze toward the water, where fishermen capture it in the waters of **Hummur** using specialized lures. ## Wonders of the Deep

Among the creatures mentioned in the *Treasury of Wonders* is a fish that floats upon the surface of the water, spinning continuously until it creates a vortex around itself, opening a gateway into the depths.

There is also a creature that emerges from the sea and breathes fire from its nostrils, scorching everything in its vicinity from a distance.

Another is a creature that leaves the ocean at night; though it does not fly in the traditional sense, it is a species of flying fish that remains aloft throughout the night, returning to the sea just before sunrise.

There is a well-known large fish whose ligaments, if tied to a base, can dispel the gloom of the night; furthermore, fire has no effect upon it, rendering it as impervious as a shield.

Among these is also a round, white fish that resembles a pillar, with a fixed head. No other fish is capable of moving it. Indeed, the oceans are home to countless creatures of

diverse and strange forms. Were the human mind to fully grasp the extent of God's creation, it would realize that the depths of the sea contain as many wonders as the frozen wastes of the north. The power of the Almighty is sufficient to sustain these monstrous aquatic beings. Glory be to God.

The Sea of Persia

The **Sea of Persia** is one of the most magnificent bodies of water, renowned for its abundance. It is generally less turbulent and stormy than other seas.

According to the observations of scholars, the tides in this region fluctuate based on the coastal geography of **Sindh**. During certain months, the waters rise in the eastern reaches of the sea, while during the winter months, the tide shifts toward the west.

The movements of the **Sea of Persia**, as well as the **Indian Sea**, are governed by the lunar cycle. When the moon reaches a specific horizon, the tide begins to rise. When the moon is positioned at the zenith of the sky over a particular location, the water reaches its maximum height. As the moon moves away, the tide recedes to its lowest point.

The ebb and flow of this sea correspond precisely to the waxing and waning of the moon: - At the beginning of the lunar month, the water level begins to rise daily. - This increase continues until the middle of the month (the full moon), at which point the tide reaches its peak. - Subsequently, the water level decreases daily until the end of the month (the new moon), reaching its lowest ebb. - The cycle then repeats.

It is further noted that while the **Sea of Persia** and the **Indian Sea** are connected, they differ in their nature. The waves of the **Sea of Persia** are often more intense, yet they possess moments of profound stillness, whereas the **Indian Sea** exhibits a different pattern of turbulence and calm. The sun continues its ascent, moving through the sign of **Aries** (*al-Hamal*) and approaching the equinox. Each day, its elevation increases until it reaches the peak of the celestial house. Once it passes this point, it begins its descent toward the opposite sign. **Abu Abdullah al-Sayni**, may God have mercy on him, wrote of various islands characterized by an abundance of minerals and precious stones, including gold, silver, and pearls. He noted that while some of these riches are well-known in certain regions, others remain undiscovered or mysterious.

The Treasures of This Sea

Know that this sea is renowned for the wealth it yields, particularly its pearls. These pearls are found in vast quantities and are highly prized for their rarity and value.

The pearl forms within the oyster (*al-sadaf*), a process influenced by the environment. When the winds blow and the waves surge, the oyster gathers particles from the water. The formation of the pearl is further affected by the position of the sun; specifically, when the sun reaches its zenith and the northern winds prevail, it influences the quality and growth of the pearl.

The appearance of the pearl varies; some are brilliant white, while others lean toward a yellowish hue. Divers seek these treasures by plunging into the deep, often relying on ropes or staffs for stability. This is a perilous endeavor, as the diver must contend with the immense pressure of the depths and the risk of suffocation.

Among the most prized are the pearls of *Jashik*, which are sought after by merchants and nobility. These treasures are then transported via ships to distant lands. The people of cities such as **Kairouan** are particularly skilled in the trade and valuation of these maritime riches, possessing a deep knowledge of the sea's secrets and the art of navigation. Some kings were known to gift female slaves who traveled upon the backs of creatures as they crossed the **Euphrates**. The guards were astonished by this sight, and it is said that these creatures could be slain with a sword. Other accounts describe animals from **India**, such as a creature resembling a tiger or leopard. It is further noted that the nature of these animals is influenced by the types of soil in which they live—whether the earth is white or black—and how the rainfall affects the land and the creatures that dwell within it.

On Remarkable Animals and the Great Fish

There is a species of fish that, upon surfacing, causes the water to boil. **Abu al-Raja al-Khawarizmi** recorded that on the third day of *Kanun* (January), these fish emerge in the seas near **Alexandria**. As they surface, the water bubbles violently, the waves swell, and the sea becomes turbulent.

Another variety, known as the *Asbur* and the *Barstūj*, arrives at specific intervals throughout the year before retreating. The people of **Basra** consider these the most extraordinary of all fish; they appear suddenly in the water and then vanish just as quickly.

The *Barstūj* migrates from the open seas toward the waters of the **Tigris**. While the residents of **Basra** are well aware of their presence, these fish do not enter the city itself, remaining instead in the surrounding channels and rivers.

Another such creature is the *Kurīj*, a fish hailing from **India**. It is described as an animal with a unique physical trait: it can cut through objects as if it were a saw, possessing immense strength throughout its body. ## Wonders of the Aquatic World

Among these are various species of fish. Some are so formidable that if they bite a human, they can sever a finger or a limb. These creatures are found in the Nile and various other bodies of water. The local inhabitants are well aware of these fish and the specific seasons in which they appear.

Among these creatures is an animal known as the **Dragon-Fish**. It possesses the head of a dog with predatory fangs and a long, serpent-like body. Its eyes are blood-red, and it is a swift-moving aquatic animal.

Another species is a reddish fish, exceeding a cubit in length. It is characterized by a snout shorter than a cubit that resembles a saw, with teeth like those of a saw blade. This protruding snout is its most distinct feature, and local fishermen typically catch it using nets.

There is also a round fish, shaped like a ball and measuring about a cubit in length. Its body is white with black spots across its back and white spots on its belly. It features a unique mouth located on its underside—a true marvel of the sea.

Chronicles of Wonders

Regarding the extraordinary accounts recorded in books, one story tells of the people of **Isfahan**. It describes the discovery of a pearl of such exceptional quality that experts call it the "Pearl of Pearls." This gem is said to be unique and incomparable, a divine creation that defies ordinary description. ## The Flight of the Colossal Bird

Give me water—as much as I can possibly bear. I had fallen upon the rock and drank from the trickles of water that moved across the stone. I watched as the horizon vanished from my sight. When I turned back, I beheld a vast expanse, like a flat plateau of stone. As the day drew to a close, I rested there.

Suddenly, a colossal bird appeared—the largest creature I had ever beheld—and landed upon that plateau. I hid in terror, fearing it might hunt me, until morning came and it flew away. On the second night, the bird returned and landed near me. It pecked at me, but I endured the assault until it took flight again at dawn. On the third night, I returned with great resolve. At the break of day, I managed to grasp its leg; the *Roc* took flight, lifting me high into the sky as the sun rose.

It carried me through the air until the land below seemed a distant blur. The grip was so agonizing that I nearly let go of its leg, but I forced myself to persevere. Finally, the bird descended to the earth. The local people gathered around me in astonishment and brought me before their **King**. When they found my speech foreign, the King commanded:

> "O man, tell us the story of your journey."

I recounted my odyssey across the seas and the crashing waves until I was reunited with my companions. Upon reaching the shore, I declared to the people:

> "O folk, I have undergone a strange transformation, traveling by a wondrous path that brought me to this land, granted me wealth, and led me to my ultimate destination."

This was a strange and wondrous tale, brought about by the grace and providence of **God**, the All-Helper. ## *Bahr al-Qulzum* (The Red Sea)

It is a branch of the **Indian Ocean**.

Located south of the Berber lands, it borders the **Arabian Peninsula**, **Yemen**, and the **Red Sea**. It is said that **Pharaoh** and his armies once diverted the waters of this region, moving them around **Yemen** and back again. There was once a ruler of the **Red Sea** and **Yemen** who, after defeating his enemies and consolidating his power, expanded his domain until he reached the lands of **Yemen**. He established cities, including the city of **Shu'ayb**, and his influence grew vast. This sea connects the regions of **India**, **Persia**, and the **Red Sea**, although some of its coastal areas remain fragmented and disconnected.

The Islands

Among its features is an island—though not frequently traveled to—located near **Ma'rib**. It is inhabited by a people who cultivate the land and rely on the sea for their sustenance. In this region stands the *Long Monastery*. The waters here are characterized by a distinct tidal movement; the sea recedes and returns in cycles, flowing in and out of the land.

Al-Sha'bi narrated from **Fatima bint Firas** regarding the Prophet (peace be upon him), who spoke of a journey through these lands. It is recounted that they encountered a monastery where a man was tending to his camels. A dialogue ensued:

> "What did you do at the monastery?" the traveler asked. "I did as the people of the monastery do," the man replied. "And what do the people of the monastery do?" "We observe the customs of our ancestors and tend to our flocks."

The text concludes by mentioning **Mount Ma'atib**, noting that the sea in this vicinity is exceptionally deep, to the point that the seabed is invisible and the waters are unfathomable. ## On Its Creatures

Regarding the animals that inhabit the sea, there are those that dwell within its vast depths. Among these is a **colossal fish**, so immense that its length is measured in many cubits.

These creatures are often hunted with great caution. Some are as **white as cotton**, while others are known as the **owl-headed fish**, possessing a face that resembles that of an owl. This particular species can reach twenty cubits in length, characterized by a white underbelly and a dark, polished back. Such creatures are unique in their creation, and God is the ultimate guide to the truth.

The Rukh Sea

The lands of **Rukh** lie to the south, extending toward the **North Pole**. This region does not face the north at all, but rather borders the lands of the **Sudanese** and the **Berbers**.

The **Rukh Sea** is a vast ocean with towering waves that rise like mountains, creating a tumultuous environment where the depths remain hidden. It is a sea of immense proportions, known for its crashing surf and the abundance of **shells** and **pearls** found along its shores. ## On Some of the Islands of This Sea

Among these is an island known as **Al-Majra**. A sailor recounted that he once arrived there and remained for a hundred years, during which time he grew fond of the inhabitants and learned their tongue. He noted that on certain nights, while observing the heavens through a telescope, a particular star would rise. Upon its appearance, the people would break into loud weeping and lamentations of doom. When the narrator asked why they were so distressed, they explained that this star appears once every three years; whenever it reaches its zenith over them, it incinerates everything on the islands, turning the land into a furnace.

The inhabitants would then board their ships, carrying whatever possessions they could manage, and flee. The narrator joined them in their exodus. Once they realized the star had passed their zenith, they returned to the islands, only to find that everything they

had left behind had been reduced to ash and rubble. The people then began the arduous task of rebuilding their homes.

Another is the Island of **Al-Fududa**, a high island situated in the sea. Some sailors describe it as a strange city inhabited by beings whose voices sound like constant clanging and shouting. No humans reside there. It is said that those who approach by sea encounter creatures that emit a fragrance similar to camphor. They also report seeing massive fires lighting up the mountains at night, accompanied by booming sounds heard by those nearby. Some believe these fires are omens signaling the death of their king.

It is further mentioned that this island contains a substance resembling *jibna* (cheese) with extraordinary properties. It is said that if a king is ailing, this substance can restore his strength, vigor, and vitality. Furthermore, it is claimed that if a person sits upon a skin coated with this substance, it can grant them agility and strength. Some say this substance is brought from India via special preparations, though its primary use is for the protection of the king.

There is also an island recounted by **Yaqub bin Yahya bin al-Sarrah**. He told of a man from **Rome** who sailed upon a ship and, during a time of great turmoil, reached the **Kharrar Sea**. There, he encountered a people who were only a cubit tall. They were one-eyed and lived in tight-knit groups, possessing great strength and answering to a single king.

The narrator describes his time among them, noting that they prepared for war using weapons made from the *ghawaniq* (mythical flying creatures). He recounted how he took a stick, tied it securely, and caught one of these *ghawaniq*, which then flew away in a startling manner. The inhabitants treated him with great honor. He eventually returned to his homeland, but not before documenting these wonders. He noted that these accounts are corroborated by **Aristotle** in his *Book of Animals*, where he mentions that the *ghawaniq* are transported from islands inhabited by humans who are only a cubit in height. ## The Encounter with the Dog-Headed People

They were in a state of intoxication, as is recounted regarding the *Baqu'ur*. The narrator describes the encounter:

> I saw a traveler whose face was [strange], and when I questioned him, he replied... We eventually encountered the **dog-headed people**. We found ourselves unable to comprehend their speech, and they suddenly fell upon us. One of them seized a staff and struck the narrator.

Later, after they had lit a fire and entered their domain, the creatures spoke in a language that resembled our own. They demanded:

> "Bring us food and drink."

Some of my companions complied, eating and drinking with them, but they left me aside. They remarked that I was different—that I was a man of knowledge—and thus they treated me with a different regard. I observed them closely, noting that while they could walk, their gait was unnatural. I realized they were creatures of instinct, though they possessed a rudimentary form of communication.

On the third day, as they returned, I witnessed a strange sight: a man carrying another upon his shoulders. He was eating various fruits, and while he spoke with the voice of a human man, his words remained entirely incomprehensible. As I sat among them, they began to inquire about my identity and my name. ...these figures were as tall as giants, unable to endure the passing of the days. They climbed the trees to seek refuge, and their companions remained with them. Upon seeing the trees, they ascended; some stood upon the branches while others sat. Eventually, they began to wail. Their cries drove the city's inhabitants away from them and their dead. Such is the nature of the monster you see.

Animals of the Sea

Among these creatures is a fish known as the **Al-Mushariq**. It is said that some of these whales are as vast as a great mountain. This creature is described as having a dark, man-like appearance, with eyes as wide as basins. Its head is elongated, measuring ten cubits in length. When it strikes with its tail, it produces a sound like a rushing torrent. It breathes air, and its breath is said to be as hot as fire, falling like rain and possessing the power to split ships asunder.

Another creature is the fish known as **Al-Mal**, which reaches a length of four cubits. It resembles a serpent in its form and movement. It glides through the water, thriving in the depths, and its voice can be heard from a great distance. It emerges during the night but hides within the sea during the day. It is an exceptionally swift animal; should it strike a ship, the vessel is destroyed. ## The Great Sea Creature and Ambergris

There exists a fish, roughly a cubit in size and odd in form, with a growth attached to its body. This creature seeks out known ships and casts itself upon the shore until it perishes, after which it floats upon the water like a massive mountain. The *Maymunun* record that when this animal is gripped by terror, the hunters of **ambergris** pursue it; it is said that these creatures are so vast they may swallow camels, causing the camels

to die and float upon the surface. The creature possesses tusks, and hunters keep watch for them amidst the winds. Once located, they secure the beast by driving hooks into its sides and dragging it toward the docks.

Upon capturing the creature, they slit open its belly to extract the **ambergris**. The substance found within the whale's belly is a thick resin, well-known to the perfumers of **Iraq**, **Persia**, and **India**. In contrast, the substance found in the *tals* (skin/membrane) is pure, clean, and white. May God grant success.

The Sea of the West

The **Sea of the West** originates from the **Ocean Sea**, stretching eastward through northern **Andalusia** and across the lands of the **Franks** to **Constantinople**. To the south, it extends toward the primary lands of the east, reaching **Alexandria** and continuing toward the Levant as far as **Antioch**. This sea encompasses several great islands, including those of **Andalusia**, **Mallorca**, **Sicily**, **Cyprus**, and **Rhodes**.

The chronicles of **Egypt** record that after the fall of the Pharaohs, there arose a king from the descendants of *Bani Dalur*. The Romans clashed with them, and the king eventually drove them to the eastern reaches of the Ocean Sea—the **Maghreb**, also known as the **Sea of Darkness**. He overran many prosperous lands and great kingdoms, eventually moving into the Levant and the lands of the Romans, establishing a presence between **Egypt** and **Rome**.

This is the sea we have described. Consequently, the **Sea of the West**, the **Sea of Alexandria**, the **Sea of the Levant**, the **Sea of Rome**, and the **Sea of the Turks** and **Constantinople** are all part of the same expanse. These two primary divisions are the **Roman Sea** and the **Western Sea**; the width of the latter is measured in spears, and its length... ## The Phenomenon of the Meeting of the Seas

Whenever a person gathers samples from the confluence of the seas, they will observe a shifting of colors. This occurs because the **Black Sea** rises and dominates during the sunrise. As the sun reaches its zenith at midday, the **Red Sea** becomes the prevailing current. By sunset, the **Green Sea** rises and takes over. During the night, the **Black Sea** returns to dominance, followed again by the **Green Sea** as dawn approaches. This convergence is home to various unique species of fish and marine creatures. May God grant success to those who seek the truth.

On the Wonders of the Black Sea

Abu Hamid al-Andalusi, in the work written for Minister **Ibn Razin**, describes the wonders of this region. He notes that the **Black Sea** is not composed of iron or common stone, but rather resembles precious pearls. He describes seeing a figure dressed in robes that shimmered like gold, with a white garment draped over them.

Furthermore, it is said that upon the shores of the **Black Sea**, there is a church built atop a high rocky cliff. This structure is crowned with a dome and stands as a landmark visible from afar. It is a place of pilgrimage where both Christians and Muslims gather, each seeking spiritual solace. This site is known as the **Church of the Raven**. The monks residing there are known for their hospitality, providing food and shelter to all who visit.

The Great Sea of the Romans

Abu Hamid al-Andalusi further describes the **Sea of the Romans** (the Mediterranean) as a vast and formidable body of water. He details the fishing practices of the region, where fishermen use massive nets to harvest the sea's bounty. He describes the waters as being filled with wonders, including aquatic vegetation and creatures of immense size—some comparable to elephants or great beasts—that defy common counting.

The geography of this region extends along the route toward **Alexandria**, continuing through the coastal paths that lead toward **Constantinople**. These waters remain a source of endless marvels for those who traverse them. ## On the Marvels of the Natural World

...Every year, on a specific day, the people of the temple gather from all directions. They remain there until the water enters the temple. If the water enters the temple during the day, it is said that it will rise and cover the eyes of the people. If the water enters the temple at night, it will ignite a fire that consumes the souls of those present, continuing this cycle every year.

On Sea Creatures

> **Abdul Rahman Harun** recounted that while traveling by sea, they reached a coastal region. There, they encountered expert sailors who shared their knowledge of the waters. Suddenly, a monstrous creature appeared. In their terror, they cried out, "There is no god but God," and prayed for the

intercession of the **Prophet Muhammad**. Through their faith, they were miraculously saved.

Abu Hamid al-Andalusi recounted that after the Romans retreated from a certain mountain, he observed a creature emerging from the sea. It appeared as a strange fish, which he attempted to dissect with a knife. However, he discovered that the creature possessed no eyes and no discernible soul.

Abu Hamid further recounted that while sailing near the Roman territories, a creature emerged from the depths. It was a long, yellow, ribbon-like entity. He noted that the creature possessed a head resembling that of a human, with a body as long as a spear. Its skin was remarkably smooth, softer than the finest silk. This creature lived in the depths of the ocean, and some sailors would hunt it for food, noting that its meat was tender and lacked any offensive odor.

This animal is known as the *Arnab al-Bahr* (**Sea Rabbit**). It is categorized among the aquatic animals. As described by **Abu Hamid**, it is a creature that possesses the face of a human and the body of a fish.

(Included is an illustration of the Sea Rabbit, depicting a scaled, humanoid aquatic creature). ## The Wonders of the Deep

There is a fish known as the **Jewish Fish**, which is said to emerge from the sea only on Saturday nights. It is claimed that it neither enters the water, eats, nor performs any activity during the rest of the week. Even if captured and killed, it will not return to the sea except on Saturday night. It has been noted that its skin is uniquely structured, often placed upon a frame.

Among other marvels, **Abu Jamid al-Andalusi** recounted seeing a piece of netting cast upon the sand containing a creature. He described it as the *Al-Abuz*, a creature of peculiar form. He admitted that he knew neither its name nor its purpose, nor could he discern how it fed.

Abu Jamid al-Andalusi further described another creature known as the *Al-Alqal*. He claimed to have encountered it at the **Meeting of the Two Seas**; it resembled a massive rope and emitted a cry so terrifying that it nearly split the heart of the observer. As the creature moved, it displaced the water with such force that the waves surged, leaving the shore dry. Those who dwell by the sea suggest that this creature resembles a mule and is followed by all the great *Nakila* fish. These smaller fish follow the larger ones from the meeting of the two seas, migrating into the **Roman Sea**. It is said that when the great fish perished, the migration at the meeting of the two seas ceased, according to the accounts of the local inhabitants.

Among these wonders is the fish associated with **Moses** (peace be upon him). **Abu Jamid al-Andalusi** claimed to have seen a fish the size of the city of **Shatta**, asserting it was the progeny of the fish that **Moses** (peace be upon him) once ate. He noted that God Almighty granted it a single soul, and it has continued to move through the sea from that location to this day.

Regarding its physical description, the fish is longer than a cubit and its width is roughly a span. One side of its body is covered in thorns, while the other is smooth. Its internal organs are encased in a thin membrane, and it possesses a single distinct deformity. Despite this, it is a graceful swimmer. One side of its body is firmly set, while the other is rigid. ## The Ink-Fish

Among the wonders of the sea is a fish captured by various peoples and transported to distant lands. **Abu Jamada** notes that this creature originates from waters inhabited by the Turks. It possesses a unique anatomy, with internal cavities similar to those of a small vessel. When caught, these fish exhibit a peculiar behavior; they secrete a dark substance that resembles ink.

This substance is highly prized as a writing ink, far superior to any other. It is permanent and does not fade. **Abu Jamada** explains that if the fish is cut into small pieces, these fragments remain motionless. However, if the fish is of a specific variety, the pieces continue to twitch and move, as if still alive, despite being severed.

The Flying Fish

Another marvel is the flying fish. This creature resides in the depths of the ocean but possesses the extraordinary ability to leap from the water and soar through the air, much like a bird, before eventually returning to the sea.

Abu Jamada describes its size as being several spans in length. These fish are often encountered by sailors and are frequently found on the decks of ships. Some accounts suggest that these creatures are a sign of good fortune or are used as a source of sustenance by those who encounter them.

Truly, the ability of a creature to transition between the depths of the ocean and the heights of the air is a testament to the boundless creativity of the Creator.

The Caspian Sea

Located to the north of the lands of the **Khazars** lies the **Caspian Sea**. It is a vast and imposing body of water, containing numerous islands and surrounded by diverse terrains.

The sea is known for its treacherous and violent waves, which make navigation perilous. Despite these dangers, its depths are rich with treasures, including precious pearls and other rare gems. The surrounding coastlines are lush, characterized by dense forests and fertile lands, where the environment varies from the arid plains of the interior to the verdant shores of the sea. ## Section I: The Islands

It is reported that the distance is six hundred miles in length. As God wills, we shall describe the islands and the creatures that dwell upon them.

Abu Hamad recounts that in this sea, he beheld two mountains as black as pitch. The sea encircles them, and at their center stands a thick, towering mountain from which water flows; this water is accompanied by a substance resembling *dhat* (red dye). This substance is exceptionally large and difficult for travelers to transport to the distant shores.

Among these are the **Islands of Serpents**. **Abu Hamad** states that these are located near the aforementioned black mountains. These islands are teeming with serpents, and the tales regarding them are too numerous to recount. It is said that the land is so overgrown with snakes that they lie piled upon one another. He describes a bird called the *mariyis* that dwells among them. The serpents do not harm the bird's nest, and he observed travelers using sticks to drive the snakes away and cast them from the land. He further noted the strange interactions between the birds and the serpents upon the shores.

There is also an island called **Jarab**. **Abu Hamad** claims that this island is devoid of both humans and wild beasts. Some say that strange sounds can be heard emanating from the sea around it, though God knows best.

Additionally, there are the **Islands of Al-Anam**. A translator reported that a messenger to the Commander of the Faithful, **Al-Wathiq**, observed islands situated between the sea and the lands of **Raghna**. These islands are home to mountain sheep. It is said that those who travel there for leisure find the islands abundant with game, specifically ewes and rams. Aside from these animals, no other creatures were seen on the island, though it is rich with springs, thickets, and abundant trees. Glory be to Him whose creations are beyond counting.

Section II: The Creatures

It is told that the Commander of the Faithful, **Al-Wathiq**, had a dream in which a tooth fell from his mouth. Following this, he fell gravely ill. He sent a messenger to **Abu Muhsin**, who recounted an experience from his travels in the land of *Al-Khiraj*.

> "During my time there, I witnessed a wonder: they had captured a great fish. When they cut it open, they discovered a fair-skinned maiden inside, with hair so long it reached her feet. They brought her ashore, and her hair was as white and soft as fine wool. She was clothed in a garment as thick as a heavy cloak, which they held fast until she was secured."

Abu Hamad remarked that if one were to read this account in a book of wonders, they would find it among the most extraordinary tales.

Among other creatures is the **Shanbar al-Adli**, found in the Syrian Sea. It is described as a creature that rises from the depths like a black star. It is a beast of immense size, capable of devouring other sea creatures. ## The Crimson Seas and the Divine Breath

It is related that God the Almighty created it within crimson seas that knew no bound. It resided in a realm of absolute darkness, where the silence was profound and the depths were vast. Whenever this entity breathed, a multitude of animals and living creatures were exhaled from its depths, scattering like clouds across the horizon. Each creature took its share of the unknown, extending as far as its nature allowed. This account is attributed to **Aisha** (may God be pleased with her).

The Vision of King Anushirvan

Another account tells of **Anushirvan**, the Sasanian King, who established a magnificent throne upon the shores of the sea in the region of **Sindh**. There, he devoted himself to prayer and worship, beseeching the Lord:

> "O Lord, I desire nothing more than to attain this state of grace, so that the enemy may be defeated and I may find solace in Your mercy."

After long hours of contemplation and the burdens of rule, the King drifted into a deep slumber. As he slept, he envisioned the horizon of the sea stretching infinitely before him, overshadowed by a looming, dark cloud that eclipsed the light.

Upon waking, startled by the vision, **Anushirvan** asked his attendants what was happening. They replied that they saw nothing unusual in the physical world. However, it was revealed to him that **Azrael**, the Angel of Death, was approaching, accompanied by a monstrous beast from the depths of the ocean. ## The Incantation

O King, whoever wishes to utilize this talisman should recite it seven times. By the will of God, the image of the sovereign will become subservient to you, and this talisman will remain effective for you eternally. Through the assistance of God, you shall gain

dominion over the king, and the atmosphere shall be cleared of all obstacles. God is the Most Faithful.

A Treatise on Aquatic Animals

Aquatic animals are diverse in their species, as described by God. Some are driven by instincts and desires similar to those of land animals, while others are devoid of such impulses. Their existence is bound to the water, for they cannot survive in the air, just as land animals cannot survive in the water. The nature of the fish is to seek the coolness of the water, which is its natural element. Therefore, it has no need for the warmth of the air; were it to be removed from the water, it would perish.

This diversity is a testament to Divine Wisdom. Every animal is designed according to its specific needs; for instance, a large animal requires larger organs, whereas a small animal requires smaller ones. Thus, the structure of every creature is perfectly proportioned to its size and function.

Furthermore, God has equipped aquatic animals with specialized features: they possess fins for propulsion and scales for protection against the pressures and hazards of the deep. He has also granted them a means of respiration suited to their environment, allowing them to extract oxygen from the water through their gills. This Divine design ensures that each creature can thrive in its designated habitat. Glory be to God, who has created all beings with such precision.

The Water Rabbit

The **water rabbit** is an aquatic creature. Due to certain physical resemblances, it has been likened to the land rabbit. The *Sheikh* notes that this creature resides entirely within the sea.

Regarding its characteristics, it is described as a large aquatic animal. Some scholars state that it possesses a hide and a physical form that resembles a human being, which is why it is sometimes referred to as the *human of the water*. It is a massive creature, and while it is categorized among the fish by some, its attributes differ from common fish. It lacks the typical teeth of land mammals but possesses a unique oral structure. It is observed that in certain seasons, its appearance may shift, further fueling the belief that it possesses a human-like form. ## The Humanoid Beings The text describes mysterious creatures that bear a striking resemblance to humans, yet are distinguished by the presence of tails. It is noted that some rulers have encountered these beings, observing that they possess a human form, yet they are born to women in a manner that deviates from the natural order.

The Great Sea Creature

This beast emerges from the depths of the ocean. It is the source of **ambergris**, a rare substance found in the sea. It is said that this material is used in the creation of perfumes, oils, and various medicinal preparations, and is highly valued for its unique and beneficial properties.

The Musk Deer

Another notable animal is the **musk deer**, a well-known species. Within its abdomen, it carries a scent-gland, often referred to as the *musk pod*. This pod contains the aromatic **musk**, a precious substance sought after for its powerful fragrance and its widespread use in luxury perfumes. ## The Crocodile

Its lifespan is said to reach sixty years, with the first forty years being a distinct stage of its growth. Its body is structured in segments, with each part fitting into the next, similar to the rings of armor. It possesses a long tongue and a hard, armored back resembling that of a **tortoise**. It has four legs and a long tail.

In terms of size, it measures approximately six cubits in length, with its limbs extending five cubits and its total reach extending to eight cubits. Its upper jaw is firmly jointed. Unlike other animals, such as the bear, it cannot twist its body or contract its size. Its back is smooth, without protrusions, and it possesses a formidable appearance.

The crocodile preys upon humans and sheep, and is known to take horses and camels. It is primarily found in the **Nile** and the **Indus** rivers. It often lurks at the water's edge, moving stealthily toward the shore. It can move with a swiftness that mimics the flight of birds, using its keen sight to track prey. When it finds itself in an open area, it emerges from the water and opens its mouth wide.

Its mouth serves a specific purpose, acting much like a trap for birds. It spreads its palate wide; once a human or animal is caught in its grasp, the creature drags them into the water. If a person is bold enough to resist, the crocodile's grip remains absolute until the prey is fully submerged. Interestingly, certain birds do not fear the crocodile; it is said that God designed the bird to be unafraid, as the crocodile raises its jaw to allow the bird to enter and clean its teeth without being eaten.

When it is time to mate, the crocodile leaves the Nile and settles on the banks. If captured, it is difficult to overcome due to its immense strength. Its skin is incredibly tough, resembling a hardened hide, making it resistant to attacks. Its gall bladder is also noted for its properties when processed.

In summary, the crocodile is a creature of magnificent and terrifying proportions—possessing a massive frame, a long body, and a wide, powerful head. ## The Nature of the Great Sea Beast

This creature is a beast of the sea possessing strength beyond measure. When it moves, it stirs the very depths of the ocean with its swimming. Its form is elongated, resembling a fish, yet its coloration is that of a **tiger**. Its body is covered in scales like those of a fish, and it possesses fins that act as wings. Its head is reminiscent of a great **camel**, and its ears are shaped like those of a human. It has a remarkably long neck, similar to that of a giraffe, and its stature is immense, far exceeding the size of any ordinary animal.

Chronicles of the Dragon

Addad bin Rafi' al-Mughari recounted:

> I was once present in the assembly of **Umar al-Kali** when the conversation turned toward the *Tinnin* (the Dragon). He asked, "Do you understand the true nature of the dragon?"

He explained that the dragon is a creature of such staggering proportions that it defies imagination. By the will of **God Almighty**, it serves as the sovereign of the seas, presiding over all aquatic life. Its domain extends toward the distant lands of **Gog and Magog** (*Ya'juj and Ma'juj*).

It is said that the dragon possesses such agility and power that it can seize a bird in mid-flight or snatch an object from the shore with lightning speed. Despite its might, it rarely emerges from the crushing depths of the ocean.

The scholar **Al-Jahiz** observed that the dragon is a creature of the water, often confused by some with the great whales or fish. According to reports from travelers and those who have ventured to the shores of **Basra**, these creatures are rare sightings, appearing only in the most remote reaches of the sea, where the currents are strongest and the waters deepest. ## Medicinal Properties of Marine Life

The **water-nut** is beneficial for treating ulcers and various ailments. Its specific properties include the ability to clear the lungs and resolve respiratory congestion. Furthermore, it is indicated for the treatment of insanity and mental disturbances.

The Jundulka

The **Jundulka** is a species that resembles the eel. It inhabits the sea and is known for its beneficial properties; its flesh is consumed for its health virtues.

The Dolphin

The **Dolphin** is regarded as a blessed creature. It is highly esteemed by mariners and sailors, who recount tales of its guardianship. This wondrous animal is known to guide ships and assist humans in distress at sea, exhibiting a unique bond with those who navigate the oceans.

The Bayan

The **Bayan** is a well-known species of fish. Its consumption is particularly beneficial for the limbs and muscles. It is also highly effective in treating gastrointestinal issues and relieving stomach distress, contributing to the overall recovery and vitality of the patient.

The Ra'ah

The **Ra'ah** is a small, swift fish characterized by its agility. It possesses potent medicinal properties, especially when dried. It is used as a treatment for severe illnesses and is believed to strengthen the heart. In critical medical conditions, the administration of this fish is said to be a powerful remedy for restoring health and stabilizing the patient. ## Natural History and Medicinal Wonders

The Guide Fish Among these creatures is the *Samara*, also known as the **Good** or the **Guide**. Fishermen believe that sighting this fish in their nets is an omen of great fortune, signaling that the nets will be filled to capacity.

This fish possesses a particular affection for humans. When it encounters a ship at sea, it swims ahead of the vessel, acting as a guide. Should the ship be threatened by the **Fire-Whales**, the fish enters the mouth of the monster; through the heat and movement of its own blood, it ignites the monster from within. The great beast then emerges in agony, striking its head against the ship, while the crew remains safe from the creature's malice.

The White Fish of Jerusalem There is another species known to inhabit the waters of **Jerusalem**. The *Great Sheikh* noted that this white fish is used medicinally; the ash

derived from its body is applied to the eyes of livestock to cure blindness and clear cataracts.

The Crustacean Among these is a creature characterized by its peculiar eyes—one of which appears to be situated upon its chest. It possesses elongated legs that allow it to move along one side of its body. As it grows, it sheds its skin; it seals itself off from the water to protect its inner organs, leaving its old shell behind on the shore.

When exposed to the air, its new skin hardens and darkens. Once this process is complete, it returns to the water, knocking against the seabed to signal its reentry.

The Healing Properties of *Al-Mumara* The plant known as *Al-Mumara* is highly valued for its abundant fruit and diverse medicinal applications. Its uses include:

- **Skin Ailments**: When applied to abscesses, it helps draw out thorns and foreign splinters.
- **Venomous Bites**: It is effective in treating the stings of scorpions and the bites of snakes.
- **Animal Injuries**: If prepared as a drink, it serves as a remedy for dog bites.
- **Ocular Health**: When used as a collyrium (eye salve), it treats eye diseases and stops excessive tearing.

The *Great Sheikh* further observed that the scent of *Al-Mazhan* is beneficial for those suffering from respiratory distress; wearing the plant or inhaling its aroma provides protection against the effects of scorpions and helps settle the nerves. ## The Water Leech (*Al-Taratan*)

The **Water Leech** is a creature of a most peculiar form. It is known for its ability to adhere to the skin of various animals. In certain instances, it may attach itself to a donkey or a pig, remaining there until it is removed. Some practitioners suggest mixing it with crushed barley flour to create a medicinal compound.

Regarding its medicinal applications, it is said that if the **Water Leech** is burned, its ashes can be used to treat specific ailments. When administered, it is believed to alleviate certain conditions and provide healing to the human body.

The Nile Crocodile (*Al-Timsah*)

In the waters of the **Nile**, there exists a creature known as the **Crocodile**. It is observed that this animal possesses a dual nature, existing between two worlds. When it emerges from the water, it seeks the stability of the land; conversely, when it is upon the land, it instinctively longs for the water.

Furthermore, it is noted that the interaction between the male and female of the species occurs within the water, where they congregate.

The Turtle (*Sulahfat*)

The **Turtle** is another remarkable creature of the water. According to scholarly accounts, the turtle possesses unique biological properties. Specifically, certain parts of its shell are highly valued in traditional medicine.

> It is said that the middle portion of the turtle's shell, when prepared correctly, is an effective remedy for ailments affecting the human spine and the middle of the back.

The turtle is characterized by its slow movement and longevity, and its shell serves as a natural armor that protects it from predators. ## The Tale of the Tortoise

The bird moved the stones and called out to the sailor, **John**:

> "Look closely at your surroundings; this is a tortoise that was once scorched by fire. It remained so still for so long that soil and dust gathered upon its back over the passage of time, until it began to look like a rock."

Natural History and Properties

It is said that when the tortoise emerges from the water, it seeks the sand to lay its white eggs, ensuring they remain warm, as they cannot develop without heat. When the male intends to mate but the female is unreceptive, he brings grass to attract her; hence the term *al-ank al-hashisha* is associated with this behavior.

The tortoise moves by crawling and swimming. It is known for carrying its sanctuary upon its back. Additionally, it is noted that when a tortoise consumes a snake, it is believed to be a remedy for certain ailments.

The physician **Al-Bansar**, author of the *Book of Properties* (*Kitab al-Khawass*), writes:

> "If the tortoise is applied to the back of one who suffers from chills or cold-induced stiffness in the joints, it brings relief. When a human limb is afflicted by severe cold, the application of the tortoise's essence can alleviate the pain. This treatment may be applied to the right or left leg, or to the armpits and groin to soothe the skin and remove hair."

Furthermore, the shell of the tortoise is remarkably impermeable to water. Its properties also affect heat; it is observed that if the shell is placed upon a vessel, it can prevent the contents from boiling too rapidly. ## On the Nature of Aquatic Creatures

...a remedy for severe coughs, combined with a syrup that brings relief, by the grace of God.

Among the varieties of fish, **Avicenna** (*al-Shaykh al-Ra'is*) observes that their respiratory nature differs from other creatures. He notes that the diversity among fish species is more vast than that found among any other group of animals. Some fish are so delicate that they cannot survive if the water is not perfectly pure. Others, according to reports from traders, are so hardy that they can survive for several days out of water.

The Carp (*Shabbout*)

One notable variety is the **Shabbout**. This fish typically reaches the length of a human forearm and is prized for its quality.

> **Al-Jahiz** records that fishermen claim the **Shabbout** possesses a unique ability to navigate through the meshes of a net, making it nearly impossible to capture.

The *Shafin* Fish

Another peculiar creature is the **Shafin**, a fish whose form is quite distinct. It is characterized by an unusual body shape and scales that are arranged in a manner reminiscent of a woven net, making it blend seamlessly into its environment.

The Frog (*Saffadi*)

Finally, there is the **Saffadi**, an amphibious creature that dwells both on land and in the water. It is distinguished by its prominent, bulging eyes and a powerful voice. This animal is known for its resilience and longevity. It is said that the first sign of the *Saffadi's* presence in the water is the distinct ripple it creates, which resembles a small current. ## Observations on the Nature of the Frog

When the water turns dark and thick, it evokes a longing in the creature, causing it to emerge from its hole. This behavior is similar to that of the *al-damu'us* during the days when the plants of the highlands and plains grow. **Al-Jahiz** noted that the frog's croaking is so pervasive that it fills the void, yet it possesses no bones to support such a voice. Its numbers are countless, and it thrives in moist areas, creating small channels through which water flows.

It is observed that the frog's croaking increases significantly during the night. Some scholars suggest that this noise is a reaction to the cold; once the water warms, the frog returns to its natural state. **Al-Jahiz** further observed that the frog is deaf to its own croaking, which is why it continues to call out without hearing the noise it produces.

Regarding its physiology, the frog is described as having a stomach that can undergo sudden contractions, leading it to vomit. If a certain substance is placed upon its belly, it may experience a reaction that forces the air or contents out of its body.

Anecdotes and Natural History

The renowned scholar **Al-Jahiz** wrote extensively on the frog's characteristics, describing its color as a blend of hues, sometimes appearing dark or mottled. He noted that its intellect is limited, and it often acts without conscious intent, such as when it leaps blindly.

There is an account of observers in the gardens near **Mosul** who were fascinated by the abundance of frogs in the ponds. The locals wondered why these creatures spent their nights in such constant, loud deliberation. One witness recalled:

> "We observed the frogs in the garden and wondered why they were so restless. We tried to understand the cause of their nightly clamor, but it seemed to be an innate nature they could not escape."

Medicinal Applications and Curious Creatures

In the realm of traditional remedies, it is suggested that if one burns reeds and applies the resulting ash to a bald spot or an area of hair loss, it may stimulate growth. This remedy is linked to observations of the frog's own skin and regenerative properties.

Furthermore, the text describes a peculiar creature: a small, black animal, roughly the size of a finger, which inhabits the water. This creature is used in certain medicinal treatments, particularly those involving the regulation of blood. It is described as having a body divided into distinct sections. When it feels threatened or intends to move, it can contract its body. When it leaps, it resembles a projectile, disappearing quickly into the water. ## Medicinal Properties and Natural Curatives

When rods crafted from glass are exposed to smoke, they undergo a transformation. Similarly, it is said that if a fox's heart is treated in a specific manner, it can be used as a remedy for certain ailments. Furthermore, there are methods to protect a home from the infestation of mosquitoes by applying specific substances to the walls.

The Shell-Creatures of India

There exists a marvelous species of shell-like creatures found in the stagnant waters of **India**. These creatures are most peculiar; some possess a form resembling that of a woman, with a substance emerging from the chest. They are equipped with eyes and a tongue.

If one of these creatures enters the human body, it causes severe harm. However, if it is successfully extracted, it can be utilized for several purposes: - It serves as an effective treatment for **epilepsy**. - It can be used as a sweetener for food. - When burned, its ashes are highly beneficial for medicinal use.

The Water Horse

The **Water Horse** is characterized by its brown, coarse hide and hooves that resemble those of a donkey, although the creature itself is far larger. The scholar **Al-Jahiz** observed that in the **Nile** of Egypt, these animals consume all the greenery they encounter. They are immensely powerful and emerge from the depths of the water.

Regarding these creatures, a Sheikh recounted an encounter involving a man named **Al-Qama of Karkas**. He described a moment while standing by the riverbank when a horse suddenly emerged from the water. The creature emitted a strange, piercing sound before diving back into the depths. This event was later linked to the seasonal flooding of the **Nile**. Local tradition holds that the appearance and cries of these water horses serve as an omen, signaling the imminent arrival of the floodwaters. ## The Giant Fish of the Nile

Along the banks of the Nile in **Ethiopia**, the inhabitants drink the crystalline waters and consume the fish of the region. Among these is the **Qatush**, a fish of such immense proportions that it can affect the stability of ships. Sailors are well-acquainted with this creature and utilize its secretions—similar to a resin or gypsum—to seal the upper sections of their vessels, thereby preventing leaks. Furthermore, the oil and fat of this fish are employed medicinally; when mixed with grease, it is applied to treat severe burns and skin inflammations, providing relief to the afflicted.

The Wonders of the Qistas

The **Qistas** is a magnificent and wondrous creature. From its hardened bone, a single drop can be extracted. When this substance is heated over a fire, it becomes a potent salve. When applied to *al-rass* (a skin affliction), the ailment disappears by the will of God Almighty.

The Amphibious Creature of the Great Rivers

There exists an amphibious animal that inhabits the great rivers of the **Land of the Blacks**, extending toward **al-Birtuyuta**. This creature constructs a dwelling reminiscent of sandalwood, perched high above the ground, while its mate resides in a lower chamber.

The animal designs its home with two strategic entrances: one opening to the river and the other to the land. This allows the creature to evade danger; if a predator approaches from the water, it escapes through the land entrance, and if threatened on land, it retreats into the water. Its diet consists of the flesh of fish and the wood of the *khalanj* tree. Sailors highly value the creature's exceptionally tough hide, using it to seal and reinforce the wooden hulls of their ships. ## Medicinal Properties of the Land Animal

The extracts and components of this animal are highly beneficial. Its skin, in particular, is used to treat respiratory ailments and is recognized for its ability to restore strength and heal wounds. According to scholarly accounts, it is effective against various internal conditions and external sores.

The Water Dog (*Kalb al-Ma'*)

The **Water Dog** is a creature whose forepart resembles a hedgehog and whose posterior is that of a fish. Its white skin is said to possess properties useful in warfare. Legend holds that this animal is so sensitive to the environment that the roar of a predator can cause it to perish. Some accounts describe specimens as large as a cow and black in color, with a coat of hair.

The Quti and the Water Dog

The **Quti** is a small fish distinguished by the sharp spines lining its back. If a predator attempts to attack it, the fish defends itself by striking with these spines, often killing the assailant. This creature is well-known among mariners and sailors.

Additionally, the **Water Dog** is a renowned animal characterized by its short limbs and elongated skin. It is observed that birds frequently prey upon it, tearing away pieces of its flesh and consuming its entrails. It is mentioned that the **water dog** (*otter*) is captured using nets. If a female is caught, the male will inevitably be drawn to her. When a hunter captures a male, the female also follows; thus, hunters often manage to catch both. Once an animal is trapped in the net, it cannot escape.

Hunters observe that females are easier to capture than males. The primary objective is often to obtain the *stone* (calculus) found within the animal. If the hunter is skilled, he secures the prize; otherwise, the animal may slip through a gap in the mesh.

Furthermore, it is claimed that the brain of the water dog is beneficial for treating ailments of the eyes. The **Sheikh** stated:

> "If a water dog is killed, its stones remain potent for a week, providing protection against pests and insects. If these stones are placed in the mouth, they are said to cure certain ailments."

There is also a well-known species of **fish** characterized by teeth similar to those of humans. **Al-Jahiz** noted that this fish, known as the *Karfān*, is often caught in nets, although it is rarely encountered in certain waters.

Chapter Five: On the Nature of the Earth

The composition of the Earth is fundamentally consistent. Regarding the **shape of the Earth**, it is closely aligned with a sphere. The various regions of the world differ in temperature—some being hot and others cold—depending on the sun's trajectory and the angle of its rays. This variation in climate determines the types of animals and creatures that can survive and inhabit the land's surface. The Earth is composed of minerals and plants, and it is claimed to be structured in three layers. The innermost layer, closest to the center, is the **Pure Earth**. Another layer is partially exposed and surrounded by the sea, serving as the center of the celestial spheres, positioned in the middle by the will of God. Both air and water envelop this center from all directions. A person's position on Earth is relative to the heavens; the center of the sky is directly overhead, and half of the celestial sphere resides above. When one moves to a different location, the celestial expanse shifts accordingly, measured in degrees.

The **Encompassing Ocean** surrounds the Earth's surface, of which only a small portion remains exposed, resembling an egg floating in water. The land is not a perfect sphere but varies in elevation and depth. Its interior is riddled with vast caverns, caves, and tunnels, leading to subterranean chambers filled with water, shells, and oily deposits, beyond which lie precious minerals and other hidden treasures. The surface, conversely, is characterized by towering mountains, deep valleys, wide plains, and thickets, crisscrossed by rivers and streams that flow perpetually. Winds, clouds, and rain are constant features. The sky stretches across the horizon—East, West, North, and South—governing day, night, and the seasons across all lands. Everything—minerals, plants, and animals—exists within this divine order. Only God knows the full detail of their varieties and colors, for He is their Creator and Sustainer. Not a leaf falls, nor is

anything hidden in the depths of the earth, nor any dry land existing, except that it is recorded in a clear book.

On the Differing Opinions Regarding the Nature and Position of the Earth

The most widely accepted view is that the Earth is spherical, like a ball, situated within the hollow of the celestial sphere much like a yolk within an egg. It resides at the center, equidistant from all points of the outer sphere.

Hisham ibn al-Hakam, the learned judge, held a different view regarding the Earth's physical form and its elevation, arguing that there is an inherent mechanism preventing the Earth from sliding or collapsing, which does not require external support.

Abu al-Majdal, however, asserted that God has suspended the Earth using supports and bonds.

Another school of thought suggests that the Earth floats upon the air, and that the air is compressed so tightly around it that it cannot escape, thus preventing the Earth from falling toward the outer spheres.

Others maintain that the Earth is positioned exactly in the center, with equal distance on all sides, and that the celestial spheres enclose it entirely. Because of this, the Earth may tilt toward certain directions of the sphere; for the force of its constituent parts and its internal composition causes the celestial spheres, by their very nature, to shift the Earth's position. Some argue that the Earth is the center and the primary cause for the rotation of the celestial spheres, acting as the axis around which everything revolves. **Muhammad ibn Ahmad al-Khwarizmi** stated that the Earth is the center of the heavens, and that the "center" in its true essence is the foundation upon which everything rests. He noted that the vastness of mountains and the depth of valleys serve as evidence of this, as these features are naturally shaped by the Earth's inherent properties.

There are hidden secrets and divine wisdom in the creation of the world. It is said that in the beginning, the Earth was like a ship floating upon the waters, guided by the will of God. To establish the world, God created a bull of immense power and size, so vast that its body extended beyond the horizons of the East and the West, with its feet firmly planted upon the land. This creature was an expression of divine power, spanning the distance from the rising to the setting sun.

It is recounted that this bull lived for ten thousand years. Upon its death, its massive body became the land we inhabit, and its breath was transformed into the winds and the atmosphere. Thus, the air that sustains all living creatures was derived from the essence of this primordial being.

The Dimensions, Nature, and Diameter of the Earth

> **Abu al-Khwarizmi** stated that the diameter of the Earth is sixty-three thousand *farsakhs*, and its circumference is three hundred and sixty thousand *farsakhs*.

He further noted that the surface area of the Earth is calculated as four hundred and seventy-four thousand and some change. According to the engineers, the Earth's surface is a sphere, though the exact nature of its opposite side remains unknown. However, some scholars from **India** suggest that the Earth is a flat disk.

In contrast, the Caliph **Al-Ma'mun** sought to determine the actual length of one degree of the Earth's arc. He found that one degree equals approximately sixty-three miles. This measurement was compared to the calculations of **Ptolemy**, who viewed the Earth's dimensions differently. These measurements are used to divide the Earth into four quarters based on the rising and setting of the sun and the passage of time. ...and the measurement is based on a distance of forty-four miles. Since it is known that a mile consists of a certain number of parts, we take those parts as a reference to determine the distance between two cities. By dividing the measurement by the hourly rate, we find that one part equals seventy-four miles, while another equals seventy-two. The total distance reaches seven hundred and twenty-seven miles.

From the earth's surface, which is suspended in the air, the distance to the seventh mile is measured. Looking toward the settled regions, we find the general expanse of the inhabited world, which extends to the farthest reaches of **China**. When the sun rises in **China**, these regions are illuminated. This span represents half the circumference of the Earth, measuring approximately one thousand and eighty miles, which is the total length of the inhabited world.

According to the observations of **Ptolemy**, the Earth is divided such that in the far north, day and night are of equal length. However, during the summer solstice, the day lasts for twenty-four hours, while the night lasts for only four. Conversely, in the south, specifically toward **India**, the day lasts for twenty-four hours and the night for four. The distance from the furthest north to the furthest south is approximately four thousand miles. Thus, the inhabited world comprises only a small fraction of the Earth's total surface.

And God is the granter of success.

The Quarters of the Earth and Their Habitability

> **Abu Rajab al-Khwarizmi** stated that the Earth is divided by the Equator into two equal halves: the North and the South. If the Earth is viewed as a sphere, it can be divided into four quarters.

The Northern Quarter is known as the **Inhabited World** (*Al-Ma'mur*), as it is the region where civilization exists. This quarter encompasses the mountains, plains, deserts, and various nations. However, the area immediately surrounding the **North Pole** remains uninhabitable due to extreme cold and the accumulation of permanent ice and snow.

He further noted that the inhabited world is divided by the Equator into northern and southern sections. The northern inhabited region includes: - **Iraq**, the **Hejaz**, **Syria**, **Egypt**, **Rome**, and **Byzantium**. - The regions extending toward **Tarsus** and the various islands.

This inhabited quarter is further divided into East and West. The eastern portion includes **Khorasan** and the lands extending toward **China** and its neighboring provinces. The western portion encompasses the lands of **North Africa**, the **Maghreb**, and the regions stretching toward the Atlantic. It is recounted that those who understood the nature of sustenance—such as **Koko** and his associates—spoke of the Greek King **Talyush**, who desired to learn the state of this region. He dispatched an expedition to investigate; they journeyed to the lands of *Nistan* and subsequently returned with reports that the territory was a desolate wasteland, utterly devoid of civilization, animals, or vegetation. Consequently, this region was named **Kharab** (The Ruined) and was also referred to as *al-Rub' al-Mujannaf*.

On the Climates of the Earth

Be aware that the inhabited world is divided into seven climatic zones, each termed a *climate*. These zones extend in length from the **East** to the **West**, while their width runs from the **South** to the **North**. As they vary in both length and width, their depiction is as follows:

[Map Illustration]

Regarding their dimensions, the **First Climate** measures approximately two-thirds of a *farsakh* in length from the **East** to the **West**, and its width from the **South** to the **North** is roughly [150] *farsakhs*. As for the **Seventh Climate**, its length from the **East**

to the **West** is approximately [unclear] *farsakhs*, and its width from the **South** to the **North** is about seventy *farsakhs*. The remaining climates situated between them vary in length and width, increasing or decreasing accordingly. Thus, these climates... ## Natural Geography and Climatic Zones

The natural properties of the earth are diverse, manifesting in various forms and characteristics. The land is divided into distinct regions, separated by great markers such as the **Nile** and the **Euphrates**, and bounded by vast seas. The nature of these lands is dictated by their orientation: the far North is characterized by intense cold and darkness, while the South is defined by scorching heat and brilliance.

In the northernmost reaches, the extreme cold during winter is so severe that it freezes the air and water, often leading to the death of plants and animals. Conversely, in the equatorial regions, the sun remains dominant throughout the day, heating the air and transforming the environment into a place of intense warmth. In these tropical zones, life adapts to the heat, though the extremes can be just as challenging.

The world is further divided into **seven climatic zones** (*al-aqalim al-sab'ah*). While human knowledge of the earth's depths remains limited, we seek the path of guidance and truth through the study of these natural laws.

On Earthquakes and Geological Shifts

When the earth's composition becomes unbalanced—either through excessive moisture or extreme dryness—it becomes susceptible to instability. If the internal heat of the earth increases without a means of escape, it creates a pressure that can cause the ground to buckle or crack.

This process is similar to how a body reacts to extreme heat; when the internal "humors" or materials cannot be vented, the pressure builds until it is released violently. In the case of the earth, this manifests as **earthquakes** and land subsidence. These geological events occur when internal materials are forced to the surface; some eruptions are sudden and cataclysmic, while others occur gradually over time. This process depends on the specific composition of the land and the intensity of the internal heat.

On the Formation of Mountains and Valleys

The formation of mountains and valleys is the result of the interaction between water, clay, and heat. When water permeates the soil and mixes with clay, and is then subjected to the movement and heat of the sun, a transformative process begins.

The interplay of these elements—water, earth, and fire—causes the land to shift. In areas where the internal heat is more concentrated, the earth is pushed upward, creating **mountains** and highlands. Conversely, in areas where the land sinks or is eroded, **valleys** and depressions are formed. This unevenness of the terrain is further shaped by the action of the wind, which transports soil and sediment from one location to another, constantly reshaping the face of the earth. According to astronomical science, the celestial cycle completes its rotation every year, consisting of three hundred and sixty-five days. The movement of the stars and the influence of the celestial spirit govern the Earth's orientation. Because the Earth tilts toward the north or south, the duration of day and night varies between summer and winter. This shift in alignment creates a diverse range of climates across the globe, resulting in a variety of landscapes: vast **deserts**, deep **seas**, and towering **mountains**.

The formation of mountains is driven by the interplay of heat and cold, as well as the influence of celestial bodies. When these forces interact over vast periods, they shape the Earth's crust. Mountains play a critical role in the water cycle; they capture moisture from the atmosphere, which then descends as rain. This water gathers into streams and **rivers**, flowing from the heights down to the basins of the seas.

The movement of wind across these peaks also contributes to the Earth's richness. Natural processes, aided by the flow of water and wind, deposit precious materials such as **pearls**, **shells**, and **fragrant resins** in specific locations. Over time, the relentless force of nature causes mountains to erode. As they crumble, they break down into rocks and sand, eventually forming the fertile soil required for vegetation to thrive. This process transforms the rugged landscape into lush pastures, providing food and sanctuary for various species of animals. Thus, the cyclical nature of growth and decay ensures the balance of life on Earth.

The Benefits and Wonders of Mountains

All praise is due to the Almighty, who created the Earth and its diverse features. Consider the immense wisdom in the creation of **mountains**. Were the Earth a flat, featureless plain, it would be unable to sustain the complexity of life. Without the presence of mountains, the distribution of water would be chaotic; the Earth would either be entirely submerged or stripped of the freshwater sources necessary for survival.

Mountains act as the Great Regulators of the natural world. They capture the clouds, trigger rainfall, and direct the flow of water to the plains, enabling plants to grow and animals to flourish. They create a variety of microclimates, each supporting different forms of life. Through this divine design, mountains provide the essential structure and

resources that allow the biological diversity of the world to exist and thrive. ## On the Nature of Mountains and Weather

Mountains act as great barriers to the winds. When winds blow from the north or south and strike these heights, they are obstructed. If this occurs during the winter, the moisture is released as rain or snow. However, should the mountain be exceptionally high, the wind cannot pass over it, leaving the land behind it shielded and dry. In such regions, there is no rain, and consequently, the land remains barren, devoid of both vegetation and wildlife due to the severe lack of water.

This occurs because the mountain's height prevents the wind from carrying moisture across to the other side. Meanwhile, on the windward side, the moisture is trapped, resulting in heavy precipitation. In some cases, the mountains are riddled with caverns, deep pits, and subterranean passages. Rainwater seeps into these openings, filtering through the minerals of the earth before emerging elsewhere as natural springs. These springs provide the primary source of water for the surrounding lands and cities. Thus, the water that descends upon one side of the mountain travels through its depths to sustain the other.

The Mountain of the Tongue

In the land of the **Romans**, there is a peak known as the **Mountain of the Tongue** (*Jabal al-Lisan*). It is so named because its shape resembles a tongue. Local legends claim a strange phenomenon occurs here: if a dog enters a certain part of the mountain, it emerges with its foreleg transformed. Such wonders are well known among the inhabitants of those regions.

Mount Qais

Another notable peak is **Mount Qais**. It is renowned for its unique characteristics, which are frequently discussed by the people who live in its shadow.

Mount Hawatili

Then there is **Mount Hawatili**, a mountain famous for its exquisite natural fragrance. Its scent is so potent and pleasant that people travel from afar to collect it. Historically, this fragrance was gathered and preserved as a precious perfume.

Mount Arvand

Among the most magnificent is **Mount Arvand**, a peak of such immense height that its summit is perpetually shrouded in clouds. It is a landmark frequently mentioned in the poetry and lore of the people of **Hamadan**.

During a visit to the court of **Ja'far**, a conversation arose regarding the heights of the world. A traveler recounted his experience:

> "I asked the people of **Hamadan** about their mountain, and they described it as a place of eternal snow. They told me that even in the height of summer, the melting snow creates rushing streams of water that flow down into the valleys. However, in winter, the mountain is completely encased in ice and snow, and the water ceases to flow, cutting off the supply to the lands below." ## Wonders of the Earth and Rare Minerals

There exists a substance that can predict the coming year, neither gaining nor losing a single day, and which serves as a cure for the sick. When a sleeper speaks of it, they refer to **Mount Shaban** in the region of *Shash*. This mountain is a source of petroleum, bitumen, zinc, iron, brass, amber, and pearls. There is also a material similar to a garment sold for a dirham; when burned, its ash becomes intensely white and is used for the bleaching of clothes.

Nothing like this is found in other regions. On **Mount At-Tur**, there are fragrances from *Qurwayn* that are widely renowned for their sweetness. It is said that during the winter, certain properties emerge that are used for blessings and to treat the effects of extreme cold. There is a particular type of insect there; if the ground around it is slightly disturbed, hundreds of streams of sweet water gush forth, enough to quench the thirst of an animal.

In the **Andalusian Mountains**, a witness recounted seeing two springs boiling over side-by-side. One spring is scalding hot, while the other is freezing cold, yet they are separated by only a hand's span.

In the land of *Turkestan* lies **Mount Junda**. Despite its small size, it possesses stones that seem to move. Water emerges from its surface with great force, flowing in patterns that appear engineered. From this mountain, ropes are extended down to the plains.

Also in the land of *Andalus* is **Mount Al-Ratsh**, which contains mines of sulfur and lead. Similarly, in the **Mount of Al-Afaq**, there are deposits of *Rajz* (a rare mineral), the likes of which are unknown elsewhere in the world. Another is **Mount Bukhand**,

noted for its incredibly narrow paths, where the sound of rushing water echoes through the gorges.

Mount Yashtagh, located in *Halwan*, is a towering peak of great fame, its summit nearly unreachable. Its slopes are rich in salt. This mountain is mentioned in the chronicles of *Majan* (Oman) as being situated among eight hundred high points of barren land where nothing grows. These lands are located two leagues from the palace.

The Parable of the Innocent Man

It is recounted that a man known as the *Rizli* arrived carrying *Qust* (costus). In a matter involving the king's court, a dilemma arose regarding a certain individual. The advisors debated his fate:

> "If we leave this man be, it will be seen as a breach of order and a transgression. Yet, if we imprison or execute him, we would be punishing a man who has committed no crime."

One of the advisors suggested a compromise:

> "I believe the best course of action is for the king to employ him at sea, where he may spend the remainder of his days. If he dies there, his memory will fade with the tides; if he lives, he will be removed from the center of conflict."

The king agreed. The man, who was of tall stature, was thus sent away, his fate decided not by guilt, but by the necessity of maintaining the peace of the realm. ## The Account of King Khosrow and the Great Rope

The commander spoke, comparing the rope to a raging torrent. He explained that while there was a way to cross it, the path was treacherous and required a specific route to reach the other side. He noted that this path was well-known to those who had traversed it, though it remained hidden to others.

Upon hearing this, **Khosrow** expressed deep skepticism, questioning how such a claim could be true. He demanded proof of the rope's extraordinary nature. In response, the official explained that the rope's true strength would be revealed only if it were cut and its internal structure examined. He described the rope as being immense in length and thickness, meticulously woven with precision.

To demonstrate, the official cut a section of the rope. As the fibers parted, the inner core was revealed, appearing as dense and formidable as a forged iron chain. The onlookers were struck with wonder, and a murmur of disbelief spread through the

crowd. Some questioned the possibility of such a creation, while others marveled at its craftsmanship.

The official then performed a further test, striking the rope with force to show that despite being cut, the individual strands remained resilient and unbreakable.

This entire scene unfolded within the magnificent *iwan* (a vaulted hall) of **Khosrow**. The King sat upon his elevated throne, adorned in royal garments. He was surrounded by his court and a guard of soldiers clad in shimmering suits of armor, all situated within the grandeur of the mountain palace, where the architecture blended seamlessly with the surrounding peaks. ## The Splendor of King Khusraw

The refinement of this image serves as a testament to the majesty of **Khusraw**, describing his journey and the aura of power that surrounded him. His presence was commanding, his stature reflected in the elegance of his surroundings.

Abu Amru al-Kastari captures this magnificence in verse:

> Majestic is his presence, his stature like a rising crescent moon. Upon him rests the splendor of sovereignty, an aura of gold and light. His gaze is captivating, his movements graceful, and his court a gathering of the elite. He is adorned in silks and jewels, his countenance radiating a brilliance that outshines the sun.

The King resided in the *iwan*, a grand hall of breathtaking beauty, where he enjoyed wine and the company of the most gifted poets of the age. One of these poets sang:

> His face is like the full moon in its absolute perfection. He is the crown of **Khusraw**, the master of the *Mobedan* (high priests). A creature of such grace that the very horizons seem to bow before him.

Sacred Mountains and Landmarks

Mount Thawr (*Jabal Thawr*) is a blessed mountain located near **Mecca**. It is said that divine fire once descended upon it. It is most renowned for the cave that provided sanctuary to the Prophet **Muhammad** and his companion **Abu Bakr** during their *Hijra* (migration) from **Mecca** to **Medina**. Many companions of the Prophet have visited this site, acknowledging it as a place of divine providence.

Mount Nur (*Jabal Nur*) is another blessed mountain near **Mecca**, home to the cave where the Prophet **Muhammad** first received the divine revelation. It was here, in the solitude of the cave, that the word of God first descended upon him, while he was accompanied by the steadfast **Abu Bakr as-Siddiq**.

Mount Jashan (*Jabal Jashan*) is known for a mountain face carved with an image that continues to draw the curiosity of travelers. This sculpture is regarded by some as a remnant of an ancient era, though its true origins remain shrouded in mystery.

Mount al-Juwayni (*Jabal al-Juwayni*) is identified as the place where **Noah's Ark** came to rest after the great flood. Tradition holds that the ship landed upon this peak, marking the beginning of a new era for humanity. To this day, it is remembered as a symbol of salvation and divine mercy.

Mount Jawshan (*Jabal Jawshan*) is described as a place of abundance and refuge, where the earth yields precious minerals and treasures. It has served as a landmark for those seeking shelter or wealth in the desolate reaches of the wilderness.

Mount Salam (*Jabal Salam*) is mentioned in relation to the legendary city of **Iram**, the city of pillars. It is said that this mountain overlooked a civilization of unparalleled wealth and architectural wonder, though it eventually fell into ruin as a sign of divine judgment. It is recorded that the city of **Iram** was once a beacon of light, a metropolis of a thousand years, until it was vanished from the sight of man. ## The Sacred Peaks and Natural Wonders

They ignored his matter, so he prayed against them using the words of God Almighty. He spoke of the people of *Al-Rashh* and their guidance toward two mountains, including **Mount Hamra** in **Mecca**. It was there, before the divine revelation began, that the Prophet (peace be upon him) used to retreat to a cave in this mountain. In that sanctuary, the Angel **Gabriel** (peace be upon him) descended to deliver the revelation. Later, the Prophet (peace be upon him) ascended to the peak of the mountain accompanied by a small group of his companions.

The Wonders of the East: Mount Damavand

Moving toward **Turkestan**, the narrative speaks of **Mount Damghan**, a renowned peak devoid of water, where the winds blow with such intensity that they are overwhelming. Nearby lies **Mount Damavand**, a peak of such staggering height that it seems to touch the stars. Its summit remains blanketed in snow throughout the winter, and the ascent is perilous.

Those who have attempted the climb describe a journey of extreme hardship, where the air becomes thin and breath is labored. As one approaches the summit, the mountain takes on a fiery appearance under the sunlight. The geology of the mountain is equally strange; it is composed of various stones that produce echoing sounds, some of which resemble the fragmented speech of humans.

The local inhabitants have learned to read the mountain's signs. When they observe the sulfurous fires, they use them as an indicator of the changing seasons. It is observed that:

> When the peak of this mountain appears to burn through the night, it serves as a signal to the people of the surrounding regions.

The mountain is a rich source of sulfur. In particular, the legendary **Red Sulfur** (*al-kibrit al-ahmar*) is found within **Mount Damavand**. The region surrounding the mountain is characterized by long stretches of dark, blackened terrain.

Historical accounts mention a learned man who arrived in **Damavand** possessing specialized knowledge of how to extract this precious sulfur, which was highly sought after by kings. Another account from the people of **Turkestan** describes the mountain as a towering monolith of immense proportions.

The ascent to the summit is said to take five days and five nights. At the base, a strange yellow water flows. The peak is shrouded in clouds so dense that the biting cold of winter and the searing winds of summer are neutralized. However, the environment is so hostile that no animal can survive there, and even birds of prey cannot reach the summit. Those who attempt the final climb find the winds to be violently severe.

Observers note that the summit resembles glowing embers, and sulfurous smoke continuously billows from its vents, accompanied by the appearance of yellow, sphere-like formations. ## The Sacred Peaks and the Sea of Porcelain

They carried various gold items with them and recounted that the surrounding mountains appeared like rolling hills. They encountered the **Sea of Porcelain**, which resembled a small sea. Between this sea and the gathering place lies **Mount Ranu**, characterized by a cleft or opening. Some commentators suggest that this is the location referred to in the Divine Word: *"Wherever there is a height with a resting place."*

This is a towering mountain crowned by a beautiful mosque, situated at the center of a range. It is enveloped on all sides by lush greenery, towering trees, fragrant herbs, and flowing waters. The mosque offers a panoramic view of the surrounding chains of mountains. To provide water for the site, they cleared the channels and diverted the flow from a natural basin; from this source flows the **River Yazid**, cascading from the heights down to the plains.

Within this mosque, I observed a curious object—a small chest—embedded in the front of the *mihrab* (prayer niche). It was split into two halves, yet remained miraculously joined, with a gap no wider than a forearm. Despite the split, the two sides did not

separate. Whether this was a stone from Kerman or another origin, God knows best, but it was truly a wonder to behold.

Mount Radwa

Mount Radwa is located seven stages from Medina. Regarding this mountain, the Prophet (peace be upon him) said: > "Radwa is our beloved."

It is a lofty peak, rich with forests and deep valleys. From a distance, its abundance of water and greenery is breathtaking. It is written that **Al-Khafid** (may God be pleased with him) resided there, living in seclusion by a river, never venturing far from his sanctuary. There are two springs there whose waters taste of honey. It is said that after a long absence, the **Mahdi**—the guided one—will appear there. History records that **Abd al-Malik ibn Marwan** once crossed a bridge in this region, and **Muawiya** also visited Medina. **Al-Sayyid al-Hajari**, who followed this tradition, wrote the following verses:

> O seeker, I entrust my soul to this path; I seek my station upon that mountain. From Radwa, the weary traveler finds his way, Crossing the lands toward the distant horizons.

Mount Raqim and the Sleepers of the Cave

Then there is **Mount Raqim**, the mountain mentioned in the Quran in the story of the **People of the Cave** (*Ashab al-Kahf*). These men were foreigners, and the mountain—known as **Al-Raqim**—is where their hidden sanctuary is located. It is a unique place, far removed from the ordinary world.

The narrative tells of a time when the King of the Romans demanded submission. A group of believers, calling others to Islam, were forced to flee. They journeyed until they reached the lands of the Romans and encountered a great mountain—the mountain of the **People of the Cave**. Upon reaching a nearby monastery, they found the inhabitants were unaware of their arrival. A conflict ensued, and after a struggle, they sought refuge within a hidden passage.

Inside, they found a vast chamber carved into the mountain. Within this space lay thirteen men in a deep slumber, appearing as if they were under the guardianship of **Taha** and **Maryam**. Each man seemed to carry the weight of ages upon his shoulders. Their clothing was made of wool, weathered and worn by the elements, as if shaped by the wind itself.

We observed that many of them remained in a state of suspended animation. Their skin was preserved, appearing pure, and their complexions remained clear despite the passage of time. Some had hair that was stark white, others jet black, and some a mixture of both, with their locks curled or matted.

As we reached the last of them, we found he was as immovable as if he had been struck by a sword. On that day, we gathered those who had entered with us. Every year, on a day of celebration, the people of the nearby cities would gather at the edge of the mountain. We noticed a strange phenomenon: as we approached the sleepers, the earth seemed to breathe, and a fine dust rose around them. When we spoke to them and awakened them from their long sleep, they were bewildered by the place and the time. They asked what had become of the world, realizing only then that they had been slumbering for ages. ## Mount Ranik

This is the mountain to which prophets were sent in pairs, though they were of one people. It was ruled by a succession of seven kings: **Simun**, **Sarbonus**, **Zawa al-Anas**, **Kashat-Tyunus**, **Ra-tim**, **Kalim**, and **Daqyanus**. It is located near the lands of the Arabs, specifically in the region of **Kandas al-Ara'ib**, where various tribes dwell.

Legend tells of a precious piece of gold located there. This treasure possesses a mystical property: anyone who attempts to cut or remove it with a staff will be struck dead instantly. However, if the rightful king touches it, the piece remains intact and restores itself to its place.

Mount Ghawan

Located in the West, near the city of **Quwz**, this mountain is characterized by peaks so high they seem to touch the clouds. The inhabitants of the surrounding region refer to it as the "Fortress of the Mountains." It is a land of extremes, where abundant waters and subterranean fires coexist, and it is teeming with a vast array of birds. While the summits are arid and rarely see rain, the lower slopes are lush and well-watered.

Mount Naw

This mountain is distinguished by two massive slopes that dominate the landscape. It is home to a great cavern known as the Cave of **Abu Wan**. A strange phenomenon is reported here: four clouds, resembling solid stones, descend from the sky. Local residents believe these "stone-clouds" provide natural shelters beneath them, offering protection to those who seek refuge.

Mount Sailan

This mountain is mentioned in the traditions attributed to the Prophet Muhammad (ﷺ), who spoke of it as a land of grace and mercy. According to the accounts of **Abu Jamid**, the mountain is immense in scale and characterized by freezing temperatures.

In one account, a man named **Abdurrahman al-Arduzali** inquired about the mountain's secrets. He was told of a hidden cave containing a mosque built with such exquisite architectural precision and craftsmanship that it defies ordinary description.

Mount Al-Sira

As noted by **Al-Khariji**, Mount **Al-Sira** is situated between **Hama** and **Yemen**. It is vast in both length and breadth. A merchant once remarked:

> "If people truly knew the value of Mount **Al-Sira**, they would wage war just to possess a fraction of it."

The mountain is renowned for its abundance of natural springs, volcanic fires, and sprawling vineyards. **Abu Omar bin al-Ala** noted that the people of this region are among the most eloquent speakers in existence. ## The Sumac Mountain

Among the most imposing landmarks is **Jabal al-Simaq** (the Sumac Mountain), a massive range characterized by its vastness and the abundance of its resources. It is situated in the region of *Al-Sham*, and it is said that no other site in that land possesses as many forts and strategic strongholds. Local tradition holds that the mountain's peak is so high that it seems to touch the heavens; it is narrated that a man once climbed it and, upon reaching the summit, felt as though he had ascended beyond the reach of the world. **Isa bin Ra'dan** once remarked on its magnificence, praising its fertile slopes and the countless blessings it provides.

> O her words, and the sun's radiance that denies the majesty of the Sumac Mountain! O soldiers of the encounter, as red as the walls of Aleppo, lingering by the ruins of the *Sannur*.

The slopes of this mountain are adorned with lush farms and orchards. It is renowned for its diverse varieties of grapes and the growth of *al-Khurzub*. The land is rich in flint and cotton, stretching across wide plains.

Mount Tarandib

Another notable peak is **Jabal Tarandib**. Legend tells us that this is the mountain upon which Adam first descended. It is a towering massif, visible to the people of *Al-Mahbun* from a great distance. Those who approach it find its path arduous; the journey to its peak is said to take a full day and night. The mountain possesses a striking appearance, shimmering like a bolt of lightning against the horizon.

One of the wonders of this mountain is the honey that naturally drips from its cliffs every day. Furthermore, the mountain is a source of precious aromatic woods; the locals harvest pieces of sandalwood and camphor, which are then packed into chests and traded.

Mount Sharqand and the Sima Range

Further on lies **Jabal Sharqand**. This region is characterized by its harsh winters, where the cold is biting and the environment becomes treacherous. It serves as a natural barrier and a place of refuge for those fleeing conflict.

Nearby is **Jabal al-Sima**. The inhabitants of this region are known for their resilience, though the environment is perilous. Certain valleys are filled with a toxic air—a miasma that can be fatal to strangers who wander into the depths of the range without knowing the safe paths.

Mount Shibam and the Royal Lands

Then there is **Jabal al-Shubban**, and more prominently, **Jabal Shibam**. This is a mountain of immense proportions, with peaks so distant from one another that traveling between them takes an entire day. Its valleys are a paradise of agriculture, filled with sprawling vineyards, orchards, and gardens that bloom in the morning light. Within its reaches lies *Dar al-Malik* (The King's Palace), a structure of great splendor that overlooks the plains. The mountain is so vast that its furthest reaches remain a mystery to many, disappearing into the horizon.

The Path to Al-Sham

Finally, on the road leading toward *Al-Sham*, one encounters **Jabal Sharaf al-Ba'liya**. This area is noted for its scholarly atmosphere, specifically the presence of *Al-Madrasha* (the school), where students and scholars gather. It is a place of learning and prestige, situated near the lands of **Atman**. ## Remarkable Mountains of the World

Some of these minerals perfume one another, and others are crafted into bows. Among the most notable is **Jabal Shaqfan**, which is distinguished by its height and the presence of numerous caves. In one such cave, there is a natural formation known as a *shakan*. It is also mentioned that there is another mountain nearby called **Jabal Shakarān**.

Jabal Shakarān is located in Al-Andalus. It possesses a striking natural architecture that resembles a mosque; its peak looks like a minaret, and it features a cavity similar to a *mihrab*. The mountain is so steep that its summit is nearly inaccessible, except via a narrow path. During the night, a powerful wind blows across it, while by day, the peak appears draped in a veil of mist.

Another significant peak in Al-Andalus is **Jabal Shulayr**. This region is renowned for its abundance of precious minerals and metals, including gold, silver, iron, copper, and various gemstones. Regarding this mountain, a poet once wrote:

> Love's passion consumes me, and the wine of longing is my only drink. I look toward the fires of **Jabal Shulayr**, hoping for a glimpse of my beloved. When the northern wind blows, it carries the scent of my longing, And I say: there is no cure for this heartache, as the poet before me said: "If the day of my death is like this day, then let me embrace my fate."

In the region of Kerman, there is **Jabal al-Suwar**. This mountain is peculiar because its silhouette closely resembles that of a human being, whether viewed from the front or the side.

Likewise, in Mecca, there is **Jabal al-Safa**. It is narrated that when Hagar was left in the desert, she climbed this hill to search for help. It is said that the hooves of the animal she traveled with struck the ground here, causing the water of Zamzam to spring forth.

Then there is **Jabal Saqilliyah** (Mount Etna in Sicily). This is a mountain of fire. It is described as having a summit that constantly erupts, with flames that are so intense they can melt iron. Yet, curiously, this fire does not consume everything in its path in the manner of ordinary flames. Local accounts suggest that the mountain is rich in minerals and that the inhabitants once traded in fine silks. The locals call it the "Mountain of Fire" because it glows brightly at night and emits thick smoke during the day.

Finally, there is **Jabal al-Sula'iyya**, located on the road between Mecca and Basra, which is known for its wide plains and strategic position. ## Mount Tawuq Located in

the region of **Tabaristan**, **Mount Tawuq** is mentioned by **Abu al-Hasan al-Khwarizmi**. He notes that this mountain is renowned for its height and the unique characteristics of its peaks.

Mount Tahir

Another significant peak is **Mount Tahir**. It is said that there is a basin of pure water atop this mountain. This water is so pristine that anyone who drinks from it or bathes in it is completely purified, and it is described as being exceptionally clear and clean.

Mount Tabaristan

Regarding **Mount Tabaristan**, legends speak of a creature that feeds on a specific type of smooth stone. It is said that this creature can consume vast quantities of these stones, and those who observe it are struck by its singular nature.

Mount Sinai

Mount Sinai (*Jabal Tur Sinai*) is situated in the land of **Palestine**, near the holy city of **Jerusalem**. It is a place of great spiritual significance and a destination for many. It is recorded that the companion **Omar al-Khattab** prayed upon this mountain.

Furthermore, it is the site where **Moses** (peace be upon him) communed with God and received the divine revelation. He remained on the mountain for a year, during which time he was provided for by the Almighty. This mountain is the site of the divine manifestation, where the light of God shone upon the peak.

Mount Aaron

Adjacent to Mount Sinai is **Mount Aaron** (*Jabal Tur Harun*). It is narrated that after **Moses** finished his divine communications on the mountain, he spoke with his brother **Aaron**. He told him:

> "Ascend with me to the mountain, for I wish to speak with the Lord in private."

They climbed together until they reached a specific point. Upon **Aaron's** passing, he was buried there. The people of **Israel** recognized this site as the resting place of **Aaron**. **Moses** wept for his brother and prayed for him, and it is said that the mountain itself bore witness to their fraternal bond.

The Mount of the Birds

In **Egypt**, near the banks of the **Nile**, lies the **Mount of the Birds** (*Jabal al-Tayr*). This mountain is famous for a miraculous phenomenon involving a species of bird. It is said that these birds possess a unique nature; they gather in immense numbers and exhibit behaviors that seem to synchronize with the rising and falling of the **Nile**. Local tradition suggests that the presence of these birds is linked to the fertility of the land and the timing of the river's flood, serving as a natural sign for the inhabitants of the region. ## Mount Al-Arj Abu Bakr al-Mawsili stated that in those lands, the climate varies. If the air is moderate, birds fly freely; if it is average, they remain steady; and if it is extreme, they vanish entirely. **Mount Al-Arj** is situated such that its reach extends across the earth. Its location is said to be between **Mecca** and **Medina**, and its influence reaches as far as **Syria**. It is considered the "tongue" of the land, and as such, the speech spoken there is echoed in the languages of **Damascus**, **Mosul**, **Egypt**, and **Yemen**. It is said that the "tongue" of this land connects the various dialects and styles of speech found in those regions. Some say that if one speaks there, the sound carries to the furthest reaches of the horizon.

Mount Arwan

Regarding **Mount Arwan**, it is said that its nature is tied to the atmosphere. When the air is temperate, the birds that inhabit the region exhibit specific behaviors. However, the mountain itself is characterized by its unique geography and the way the wind interacts with its peaks.

Mount Amayah

Mount Amayah is known as a place of concealment. It is said that no one can truly perceive its hidden depths. Al-Kallaly noted that the caves and valleys of this mountain are home to various creatures, including the *arwi* (mountain goat) and the *namir* (leopard), the latter of which is particularly prevalent.

Al-Sukari recounted a story about the people of **Al-Kallaly**, who would travel to this mountain and stay for twenty years. While there, they would hunt the *mushayia* (a type of game). One such hunter, while pursuing his prey, encountered a conflict with a local ruler. Driven by hunger and the desperation of the hunt, the hunter found himself in a struggle for survival, eventually leading to a confrontation where the animal he pursued became the catalyst for his own peril.

Regarding this struggle, the following verses were composed: > The companion of blindness is either in a state of stupor or reaches the brink of death. > And the companion of the cavern is like one who is lost, for the light of the sun does not reach him. > As for the *ta'biya* (the gathering), it was once a place of noise and clamor, where the sounds of battle echoed. > We stood against our enemies, and the cries of the warriors filled the air. > Our camels were laden with supplies, and the dust of the march rose high.

Mounts Awayyir and Kathir

Mount Awayyir and **Mount Kathir** are two peaks located in the center of the land of **Al-Sura**. They are renowned for their acoustic properties. It is said that the sounds produced there are distorted, and whoever speaks near them hears their own voice reflected back in a strange, magnified manner.

Mount Fergana

According to a traveler, **Mount Fergana** possesses a supernatural quality. The mountain is said to emit sounds that mimic human voices. Some voices sound like men, while others sound like women. These echoes are so convincing that they deceive travelers, leading them away from their paths and deeper into the wilderness. This phenomenon is linked to the alignment of the celestial spheres (*Al-Buruj*) and the specific mineral composition of the earth in that region.

Mount Faylawan

Abu al-Bahjan described **Mount Faylawan** as being located near the lands of **Al-Mihrajan**. He noted that the climate of this mountain is highly volatile. When the air is hot, the mountain seems to radiate heat, but when it turns cold, the atmosphere becomes freezing. The inhabitants of the region claim that the mountain possesses a spirit that reacts to the weather, altering the landscape and the behavior of the wildlife around it. ## **Mount Qasioun Mount Qasioun** is a prominent peak overlooking **Damascus**. It preserves the traces and remnants of the Prophets (peace be upon them), containing numerous caves. Among these are caves known as the "Caves of the Blood," where legends say that voices can be heard calling out, "Here is the meeting point," or "Here lies the messenger." It is further recounted that within these heights, there are forty distinct caves.

Mount Qaf

Mount Qaf is described as the great mountain that encircles the entire horizon. According to the interpretations of the scholars, it is a celestial boundary; some maintain that it is composed of emerald, while others suggest it is made of ruby. It is said that this mountain is the pillar of the world, and should God decree the end of days, the angel entrusted with its care shall shake it, causing the world to crumble into ruin.

Mount Al-Laqab

Mount Al-Laqab is a mountain that spans the borders of the lands of the **Romans**, the **Persians**, and **Iran**. It is characterized by its immense height. It is told that **King Khosrow** of Persia once constructed a magnificent bridge—or a great rope—stretching across its peaks to connect his territories. The mountain is further described as having a fortress city with seven gates, each more ornate than the last, built with iron and gold. It is recorded that the King expressed his gratitude to God for the stability of his reign while standing atop this peak. This description is mirrored in the poetry of the era, which praises the architectural splendor of the Sasanian empire.

Mount Qad Ballaq

Mount Qad Ballaq is known for its treacherous paths and high altitudes, where the air is thin. It is rich in various minerals and ores, with its geography varying significantly between the northern and southern slopes.

Mount Qasran

Mount Qasran is located in the region of *Sindan* (the land of **Sindh**). The mountain is noted for the diverse colors of its soil and stone; in some areas, the earth is a deep red, while in others, it is a pure, shimmering white.

Mount Liqna

Mount Liqna is a towering mass with peaks that pierce the clouds. It is often cited by poets for its grandeur. One such poet, reflecting on the mountain and his longing for a beloved named **Hinda**, wrote:

> "Answer me, O **Qana**, you who are the pride of the world, May God increase your glory as the ages pass. Look upon me and see my plight, for I have come to you Driven by a heart that longs for **Hinda** in your valleys. The thirst of

> my soul is quenched only by her presence, And the agony of my love is a burden I bear in your shadow."

These verses are celebrated for their evocative imagery, blending the physical majesty of the mountain with the emotional depth of the poet's yearning. ## **Camphor Mountain** Located in India, the **Camphor Mountain** is a massive peak inhabited by numerous *mahā* (oryx). It is renowned for various types of fragrant aloeswood, including the *Amrudiyya* and *Qafariya* varieties. The camphor itself is derived from a tree; the trunk of this tree is hollow, and from its interior flows a liquid resin known as camphor. This resin is collected and harvested for its aromatic properties.

Kohl Mountain

Located in Andalusia, the **Kohl Mountain** is a peak composed of a black mineral from which *kohl* (antimony) is extracted. The timing of the harvest is critical: if the *kohl* is gathered at the beginning of the month, it is considered impure; if gathered at the end, its potency is diminished. The highest quality *kohl* is harvested precisely in the middle of the month.

Kirkus Mountain

The **Kirkus Mountain** is distinguished by its intense fragrance, which resembles musk and carries across great distances. The mountain is surrounded by a vast array of wildlife and birds. It is situated near the regions of *al-Tirya* and *al-Yad*. The waters flowing from this mountain are noted for their medicinal utility.

The Mountains of Kerman

The **Mountains of Kerman** are characterized by their rocky compositions. Some of these peaks contain minerals that are so combustible that if a fire is ignited upon them, the mountain itself acts as fuel.

Gulistan Mountain

Located in Iran, near the cities of *Tabus* and *Gulistan*, the **Gulistan Mountain** is described as a paradise on earth, featuring magnificent palaces and lush gardens. This mountain is home to a unique substance that resembles intertwined cords or a shimmering serpent; when applied, this material is used to purify the skin and treat various cutaneous ailments.

Kawman Mountain

Situated near Sana'a, the **Kawman Mountain** is legendary for its brilliance, shining in the night sky like a distant star. It is said to house palaces constructed from precious gemstones.

Artan Mountain

The **Artan Mountain**, located in the region of *Tabaristan*, is noted for its immense height and distinct geological formation.

Mount Lebanon

Located in the Levant (*ash-Sham*), **Mount Lebanon** is a fertile peak characterized by its abundant fruit trees and lush pastures. It is the primary source of the most fragrant aloeswood found in the region.

Smoke Mountain

The **Smoke Mountain**, located near Sana'a, is a towering peak rising twenty leagues high. Its slopes are fertile, surrounded by sprawling farms and abundant water sources.

The Disconnected Mountain

Part of the *al-Qalam* range, the **Disconnected Mountain** is a high peak characterized by its numerous springs. The waters and minerals found here are used in the production of various specialized materials.

Muqattam Mountain

Located in Egypt, **Muqattam Mountain** is a high plateau that overlooks the city of Cairo. Its range extends toward the land of Abyssinia along the banks of the Nile. The mountain is divided into several sections, many of which are dotted with mosques and monasteries. There is a monastery for Christians in Upper Egypt, known as **al-Muqawwir**, and in the town of **al-Amir**, there is a sheikh known as **al-Muqattam**. It is recounted that a letter was sent to **Umar ibn al-Khattab** (may God be pleased with him) regarding a matter of property. He wrote back, stating that the land should be left as it was. When the recipient read the letter, he realized it was a divine decree, and he complied accordingly.

Mount Mu’tani

Regarding **Mount Mu’tani**, it is said that there is a cave within it where water drips. People attempted to find the source of this water, but it remained hidden, as if emerging from the void.

The Mountains of Fire

There are the **Mountains of Fire**, which are so volatile that any bird that happens to land upon them is immediately consumed by flames. These mountains burn perpetually, day and night, with thick smoke ascending into the sky.

Mount Bawand

As for **Mount Bawand**, it is described as having a cave that emits a peculiar, haunting sound.

Mount Hurr

The Arabs speak of **Mount Hurr**, a place renowned for its echoes. It is said that if a person calls out, they will hear a response, as if someone were answering them from within the mountain.

The Mountain of India

In India, there is a mountain where water flows from the heights. Those who approach it report hearing sounds that resemble human voices calling out to one another.

Mount Wast

In India, there is also **Mount Wast**. Within it lies a cave that produces a sound similar to the ringing of a bell. There is a formation known as the *Sakhra al-Samra* (the Brown Rock); when the wind blows through the fissures of the mountain, it creates a whistling sound that echoes across the landscape.

Mount Waqan

Mount Waqan, located in the lands of the Arabs, is a place of immense abundance. It is home to various species of fruit-bearing and non-fruit-bearing trees. It is famously said that *manna* and *quails* are found there, providing sustenance to those who dwell in its vicinity.

Mount al-Washl

Mount al-Washl is distinguished by its extraordinary environment. The air there is exceptionally pure, thin, and refreshing, and its waters are sweet and clear. As **Abu al-Taqam al-Ashraki** observed:

> "The air of **al-Washl** is the finest of all climates, and its waters are the sweetest of all drinks." The cooling breezes flow through the valleys, and the clouds bring rain that descends upon the earth, bringing with it the chill of winter and the abundance of water.

Near the region of **Hadramaut**, there is a mountain known as **Jabal Yasum**. It is a place where few people venture, and its peaks are inaccessible. The mountain is inhabited by monkeys and the mountain folk, who live in hardship and isolation. On one of its slopes, there is an ancient carving depicting a cow and a woman; such images are forbidden and regarded as idols. May God grant forgiveness and well-being in this life and the next.

On the Formation of Rivers

When rain and snow fall upon the mountains, the water descends into basins and depressions. As the snow melts during the winter and spring, the water accumulates in these reservoirs until it overflows and begins to flow, forming streams and rivers.

There is a distinction in how these rivers behave based on their origin: - Rivers that originate in the high peaks of mountains tend to have a consistent flow, as they are continuously fed by melting snow and rainfall. - Rivers that originate in the lower plains are often intermittent, flowing only during the rainy season and drying up during periods of drought.

> A geographer notes that in this inhabited region, the distances span approximately one hundred and forty thousand miles. Some rivers flow toward the east, others toward the west, some toward the north, and others toward the south.

All these rivers originate from the mountains and flow down toward the plains. Along their journey, the fresh mountain water mixes with other sources, and the air—which becomes softer and more temperate as it descends—influences the surrounding environment. These waters eventually converge and empty into the sea. Knowledge of these rivers and their properties is essential for understanding the geography of the land.

The **Nile** is a majestic river. It originates in the lands of the **Khazars** and flows through **Bulghar** before reaching its mouth at the sea. It is a marvel of nature, with a massive volume of water that sustains the lands through which it passes. It is said that this sea consists of water whose color resembles that of the ocean, yet it becomes intensely cold during the winter. Within its depths dwell creatures unknown to mankind. Regarding this, a man known as the Master of the Cave recounted that he once encountered a giant. This being stood twelve cubits tall, possessing a massive frame, long hair, and immense eyelashes. He was so vast that his presence dominated the horizon, and the distance between him and others was said to be a journey of several months.

In this sea, there exists a people who live like fish; their dwellings are submerged, and their lives are entwined with the water. They are protected by divine grace, yet they are bound to their aquatic realm. Should they attempt to leave or be forced onto land, they perish.

The River Rayhan

According to the *Author of the Routes and Realms*, the **River Rayhan** flows through expansive plains. Other sources describe it as a waterway that winds through diverse territories, including the lands of the *Al-Adari*. It is noted for its wide banks and the abundance of vegetation and flora that flourish along its course.

The River Al-Abila

The **River Al-Abila** is approximately four leagues in length. Its banks are adorned with lush gardens, opulent palaces, and formidable fortifications. The region is renowned for its diverse fruits and crops, creating a landscape of extraordinary beauty and fertility.

The River Asfar

The **River Asfar** (The Yellow River) is noted for its distinct color and vast scale. It is said that crossing this river is a monumental undertaking, with some accounts suggesting it takes as long as nine months to traverse the surrounding territories.

The River of Al-Andalus

The **River of Al-Andalus** flows through various provinces before eventually emptying into the Great Ocean. At its mouth, the waterway reaches a breadth of thirty leagues, marking a grand transition from the riverine landscape to the open sea.

The River Khaijun

As noted by the geographer *Al-Istakhri*, the **River Khaijun** flows through the region of *Balkhar* and other neighboring lands. It is a significant waterway that interconnects with several other rivers, including the *Saffanan* and the *Rayhan*, forming a complex network of inland waters. ## Geography of the East and the Great Rivers

Those traveling from the lands of the **Turks** pass through regions where the water remains stagnant until it reaches the borders of **Khwarezm**. In this region, the nature of the water changes; it is abundant during the winter months but recedes during the summer. Because of this, the inhabitants of **Khwarezm** are forced to dig deep wells to reach the groundwater. In the heat of summer, the water level drops significantly, and only those who have dug the deepest wells can sustain themselves.

Regarding the rivers of the region, the **Jassan al-Muharrak** river is known among the Arabs as the primary waterway serving the regions of **Basra** and **Ahvaz**. In certain seasons, the sound of drums can be heard from its banks. Another waterway, the **Tirk** river, flows toward the lands of the **Turks**.

The Tigris River

The **Tigris** (*Dijlah*) is a river of immense significance. Its waters originate in the highlands and flow through the region of **Khwarezm** before descending toward the plains. It winds its way through the landscape, eventually passing through **Baghdad** and continuing toward **Basra**. As it flows, the river divides into several branches, some of which merge with the **Euphrates** (*al-Furat*), while others flow independently.

The **Tigris** is characterized by its seasonal volatility. During the winter, it overflows its banks, flooding the surrounding plains. Conversely, in the height of summer, its volume decreases, and the water recedes.

Regarding the nature of the earth and its waters, it is narrated from **Ibn Abbas** (may God be pleased with him) that the Divine design of the earth allows it to act as a vessel, holding water within its depths. He noted that the land is structured such that water is preserved underground, emerging only where the earth is pierced or where natural springs exist, ensuring the survival of life across different terrains.

The beauty of the **Tigris** has long inspired poets, one of whom described it as follows:

> The **Tigris** is a mirror for the moon,
> Its waters flowing with a rhythmic grace,
> A silver thread woven into the earth's embrace.

The River of Gold

In the region of *al-Sham* (the **Levant**), there is a waterway known as the **Zahab** (the River of Gold). The local inhabitants describe it as a stream of extraordinary purity, with waters so clear they appear like liquid silver. It is said that the river remains pristine throughout the year, flowing through lush valleys and providing life to the surrounding orchards and groves before eventually merging with other waterways. ## The Raziq River

The **Raziq River** is characterized by its great length and width. It is said that the water level fluctuates significantly. Historically, it was the site of a major conflict between the Muslims and the Persians. During a fierce battle, the Persian forces were trapped against the river; their retreat was cut off, and many perished in the water. It is recounted that the Persian Emperor, **Kisra**, sought refuge in a fortress, but the tide of battle turned against him.

Among the warriors of that time was a man of renowned bravery. A poem commemorates a specific victory:

> Muhammad, the thunder of the clouds, was the one who slew him, While the Raziq River flowed past them as they clashed in battle.

It is told of a soldier who fought with such intensity that his blade seemed to carve through the air. In the heat of the struggle, he encountered a Persian champion. With a single, decisive strike of his sword, he felled his opponent, demonstrating a level of skill that left onlookers in awe.

The Rass River

The **Rass River** is a massive waterway, known for its great depth and the abundance of fish that inhabit its currents. It flows through various territories, passing several towns and villages. Local lore suggests that the river possesses a mysterious quality, as it is said to be inhabited by creatures of unusual size.

A famous legend is associated with this river: it is told that a woman once accidentally dropped her infant child into the rushing waters. The child happened to fall upon a piece of floating fabric, which served as a makeshift raft. As the child drifted downstream, a great eagle (*uquab*) descended. Instead of preying on the infant, the bird

protected the child and guided the raft toward the shore, where the child was eventually recovered and returned to its mother.

The Zab River

The **Zab River** is a prominent waterway located near **Mosul**. It is well-known for its connection to the larger river systems of the region. The river flows through the district of *Faynat* and is noted for its clarity and the fertility of the lands it irrigates. It serves as a vital source of water for the surrounding agricultural settlements and the city of **Mosul** itself.

The Karun River

The **Karun River** is located in the region of **Isfahan**. It is described as a river of significant volume and power, originating from the highlands. Its waters are renowned for their purity, and it flows through several prosperous towns before reaching its destination. The river is a cornerstone of the local economy, providing essential irrigation for the vast orchards and fields of the **Isfahan** province. ## Geographical Wonders and Rivers of the East

The region of **Kerman** contains various sites, including the location of *Ya'ur*, which is situated in the direction of **India**. These landmarks were marked and identified according to the guidance provided to those traveling toward the lands of **Kerman**.

The Zard Rud (Yellow River) This river flows through the territory of **Kerman**. It is described as a waterway that emerges from the earth, flowing until it reaches a specific measure before vanishing back into the ground, only to reappear further along.

The As-Sabt (Saturday River) According to traditional accounts, this river is a marvel of nature; it is said that its waters flow only on Saturdays. For the rest of the week, the riverbed remains dry. It is noted that the waters flow toward the *Al-Safar* region, yet the current does not cross certain boundaries.

The Zard Rud (Further Descriptions) In the heart of **Kerman**, this river is characterized by its moderate width, measuring approximately one cubit (*dhira'*) in depth. It is a site of great significance where people gather in large numbers. There are strict regulations regarding the *hurma* (sacred or forbidden zone) surrounding the river; those who enter the restricted area are not granted access to the water.

The Samaka (Fish River) This river is located near the city of **al-Mansur**. It is associated with mystical properties and ancient legends. It is recounted that a copper

tablet, inscribed with specific talismans, was once placed at a point where the river reaches a height of twelve cubits. Legend says that when the tablet is submerged, the waters behave in miraculous ways, flowing backward or shifting course.

The Sakhun River A well-known and famous river located in the region of *Ma Wara' al-Nahr* (**Transoxiana**), recognized by travelers and caravans for its prominence in the landscape.

The Anshah Rud and Sefid Rud (White River) These two rivers are noted for their strange auditory phenomena. The **Sefid Rud** is particularly famous for the sounds emanating from its currents, which some describe as resembling the cries of a human or the wailing of a child. These sounds are most audible during certain times of the day and are believed by locals to be echoes of the land's hidden secrets.

The Shalf River This river is renowned for the exceptional clarity of its water, which is described as being as clear as polished silver. Its banks are densely lined with thorny shrubs. The river's flow is seasonal, peaking during specific times of the year, after which the waters recede.

The As-Sabra River A river situated in the outlying territories, flowing through rugged terrain toward the unknown reaches of the east. ## The River Saqlāb According to Arabic accounts, the **River Saqlāb** possesses a peculiar nature: its waters flow continuously for an entire week, then cease completely for a single day, before resuming their course the following day.

The River of Tiberias

The **River of Tiberias** is a grand waterway known for a strange phenomenon: half of its current is warm, while the other half is cold. Anyone who enters its waters will immediately feel this distinct contrast between the two temperatures.

The Orontes River

The **Orontes River** (*Nahr al-Asi*) flows outside the main territories toward the sea. It is located near **Antioch**. It is famously called "The Rebellious" because, unlike other rivers, its course flows in an opposing direction.

The River 'Isa

The **River 'Isa** is smaller than the Orontes. Its waters diverge and flow toward **Baghdad**, where it is celebrated for its breathtaking beauty. The air surrounding it is pure and refreshing, and its scenic vistas have long inspired poets. One such poet wrote:

> The River ’Isa is a mirror of purity, Its waters clear, its breezes a soft sigh. Birds gather on its banks to sing their melodies, While the heart yearns for the peace it brings. The wind carries the scent of longing, As the current whispers secrets of the north.

The River Furuj

The **River Furuj** flows near **Baghdad**, and its history is tied to a significant event. It is said that the water once ceased to flow, causing great hardship for the local people. In desperation, the people appealed to their king, who had departed from them.

When the king returned and saw the drought, the people pleaded for his help. The king, moved by their plight, sat upon the earth among them and declared that he would not leave until the water returned. He ordered the restoration of the canals and the clearing of the blockages. Through great effort and persistence, the flow was restored. This event is remembered as a testament to the king’s commitment to his people, for since that day, the water has continued to sustain the lands of **Baghdad**.

We seek strength and success from God, for He is the Most Merciful. ## The Euphrates River

The **Euphrates** originates from a high region, flowing through various lands and territories until it reaches the Roman lands. From there, it traverses through **Syria**, passing by several fortresses and settlements before entering the *Sawad* (the fertile alluvial plains of Iraq). In this region, it splits into several branches; some flow toward **Ast** and **Wasta**, while others merge with the **Tigris**. Some sources suggest that the **Tigris** and **Euphrates** are among the four rivers of Paradise, alongside the **Nile** and the **Sihaman**.

Regarding these rivers, it is narrated that the people of the East claim the **Euphrates** flows from India. They believe that if the river were to dry up, India would be exposed. Some traditions attribute the river’s source to a great king in India.

A tradition attributed to **Imam al-Sadiq** relates a miracle concerning the waters of the **Euphrates**. It is said that he once drank from its waters and then prayed to God. When he spoke, the water miraculously flowed in a way that corrected a mistake made by a companion, demonstrating a divine sign. Another account mentions that while the **Euphrates** flows through various territories, its waters are a blessing, and those who seek its banks often find sustenance and guidance.

The River Kar

The **River Kar** flows through **Iran**, passing through the lands of the *Karzan* and the region of *Ahmar*. It continues its course through the city of *Tiflis* and passes by **Hasan** and **Shukur**. At a location known as *Bab Ruda*, the river merges with other streams and flows toward the plains.

At a place called *Al-Tura*, the river widens significantly. Local accounts suggest that the **River Kar** is far more extensive than the animals that drink from it realize. A story is told of travelers who reached its banks; they were astonished by its depth and breadth, noting that it seemed to stretch beyond the horizon. They recounted how they spent days observing its flow, marveling at the immense volume of water that swept past them, a sight that filled the onlookers with awe.

The River Kanak

The **River Kanak** is a massive river located in **India**. There are deep-seated beliefs among the local population regarding this river; many believe it is the same river associated with the Prophet **Jonah** (*Yunus*), claiming that the river opens every day to reveal spiritual secrets. The people of that region are known to wash their idols in these waters, treating the river as a sacred site for their rituals.

The River Al-Malik

The **River Al-Malik** (The King's River) originates from a region where it is said that **Alexander the Great** once campaigned. Historical accounts suggest that the river's course was mapped during his conquests. The river passes through numerous villages—the number of which is said to correspond to the days of the year—each village serving as a landmark for travelers. It is described as a river of immense beauty and strategic importance, flowing through diverse landscapes.

The River Mehran

The **River Mehran** is characterized by its strong current and its interaction with the **Tigris**. It flows from the highlands, carving a path through the earth. Its waters are described as being clear and powerful, eventually merging with other streams that lead toward the sea. The geography around the **Mehran** is marked by lush vegetation and fertile soil, making it a vital source of life for the surrounding inhabitants. ## The Nile River and the Land of Egypt

Beyond **Al-Mansura**, the land reaches the sea. There is a river there, vast and expansive, resembling the Tigris in its scale. It is said that in Egypt, the land is so fertile that crops grow abundantly, and the earth is so rich that it sustains all who dwell upon it. It was noted by some that the land is blessed such that its harvests are plentiful and its resources are vast.

The Nile River is the longest of all rivers. It traverses the lands of Islam and various other regions, flowing toward the north. This great river is the lifeline of the region; its waters fluctuate, rising and falling according to the seasons. It is written that the Nile is the primary source of sustenance for the **Copts** (the people of Egypt), for if its waters fail to rise, the land suffers. By the grace of God, the river floods at specific intervals, saturating the soil and bringing life to the plains. When the waters reach their peak, the land is rejuvenated, and the people rejoice in the prospect of a bountiful harvest.

To monitor these waters, a measurement structure was established. This device consists of a pillar with precisely marked lines. When the water enters the chamber and reaches these markers, the authorities can determine the exact volume of the flood. If the water reaches a certain level, it is known that the land will be fertile and the harvest will be ample. If the level is too low, the people face hardship; if it is too high, it may cause destruction.

Al-Qasa'i recounted that the first to regulate the Nile's flow in Egypt was **Abd al-Rahman ibn Abdullah**. During the conquest of Egypt, the inhabitants of the region and the administrators worked to ensure the water was managed effectively. It is said that during the era of the Caliph **Umar**, he was deeply concerned with the welfare of the Egyptian people.

> When the news of the Nile's flood reached **Umar**, he inquired about the water levels and the state of the crops. He understood that the taxation and tribute owed by the land were tied directly to the height of the flood. If the Nile did not rise sufficiently, he would order a reduction in taxes to ease the burden on the farmers.

Thus, the administration of the land was inextricably linked to the behavior of the river, reflecting a governance based on the natural cycles of the earth and the needs of the people. ## The Nature and Course of the Nile

The Nile once flowed to a height of **ten cubits** during a particularly auspicious year. In that year, the waters surged through the canals and dykes of Egypt, flooding the plains. The water reached such levels that it overflowed the banks, covering the land and saturating the soil. When the water reached its peak, it distributed itself evenly across

the fields; however, if the water level remained too low, the farmers suffered, as the crops would wither and the land would remain dry.

Regarding the origin of the river, its course begins in the lands of **Abyssinia**, flowing through various territories until it reaches the borders of Egypt. It is said that the increase in the river's volume is caused by the heavy rains that fall in those highland regions, which then surge forward, filling the riverbed and carrying the flood toward the Egyptian valley.

As the Nile flows, it provides immense benefit to the land. Regarding this abundance, it has been poetically remarked:

> I see the blessing of Abraham, peace be upon him, reflected in the waters, For every drop of the Nile's flood is a source of wealth. Do not marvel at the Nile's abundance, for it is the lifeblood of the land, Each single cubit of its rise brings a harvest of gold.

Irrigation and the Floodgates

When the water level reaches **eighteen cubits**, the floodgates are opened, allowing the water to flow into the specialized irrigation channels for both private and public use. Once these openings are cleared, the water rushes forth, saturating the soil and ensuring that the crops are well-nourished. By the will of God, this ensures that the eastern and western regions are adequately watered, maintaining the cycle of agriculture that sustains the population.

The Creatures of the Nile

The river is also home to various aquatic creatures. Most notable among these is the *Al-Timsah* (**the crocodile**). It is described as a formidable beast of the water, possessing great strength and a dangerous nature. Humans are cautioned against venturing too close to the banks in certain areas, as the crocodile is known to strike with suddenness and violence. Despite the danger, there are those who venture to hunt the *Al-Timsah*, though such a task is perilous. The crocodile remains the most feared inhabitant of the Nile's depths. The Nile originates in **Abyssinia**, and its flow is a composite of several sources. Its annual flood occurs with such regularity that it serves as a reliable calendar for the inhabitants, allowing them to predict the arrival of the waters and prepare accordingly. Some refer to the **River of Gold**, describing it as a magnificent stream whose waters possess unique properties, flowing steadily without fail.

On the Formation and Indicators of Springs and Wells

Springs and wells are essentially subterranean cavities. Depending on their contents, these voids may hold water or air. When air fills these spaces, it can act as a propellant, pushing water upward to the surface. If the ground is porous or fractured, the water escapes; if the earth is dense and impermeable, the water remains trapped underground.

To locate these hidden water sources, one should look for specific indicators. These include hearing the faint sound of rushing water from deep within the earth or detecting a particular moisture-laden scent in the air. Additionally, the presence of specific vegetation, such as certain reeds or lush greenery in otherwise arid land, often signals the proximity of groundwater.

The temperature of spring water varies based on the depth of the source and the internal heat of the earth. Some springs remain warm even in the depths of winter due to geothermal activity, while others are chilled by the surface atmosphere. In some regions, the water's temperature fluctuates with the seasons, whereas in others, it remains constant regardless of the weather.

The quality of the water also differs. Some springs provide pure, sweet water, while others are salty or mineral-rich. This variation depends on the composition of the surrounding rock and soil through which the water filters.

Regarding terminology, linguistic experts and the **Arabs** distinguish between two types of water sources: - The *'ayn* (spring): A natural source where water gushes forth from the earth of its own accord. - The *bi'r* (well): A shaft dug into the ground to reach the water table.

While both provide water, the *'ayn* is characterized by its natural flow, whereas the *bi'r* requires human effort to extract the water. ## On the Nature of Springs and Ocular Fluids

The properties of certain fluids vary depending on how they are ingested; some provide strength to the human body, while others can be severely detrimental. When a person consumes an excessive amount of these substances, the effect can be prolonged, potentially leading to a disruption of the bodily humors and a loss of sensory perception. Those who study the distant reaches of nature observe that if the sensory capacity is neutralized, the internal balance is compromised.

The Arawand Spring Regarding the **Arawand Spring**, if the water remains in its concentrated form, it possesses a solid, mineral-like quality. However, once it flows beyond its source, it transforms into a liquid state.

The Asankidariya Spring The **Asankidariya Spring** is noted for its unique properties. It is said to provide relief to the chest and is often sought after for its medicinal benefits. According to traditional accounts, its waters are pure and possess a cooling effect on the internal organs.

The Spring of Insight According to Arab tradition, the **Spring of Insight** relates to the production of tears. When a person experiences profound grief or a specific physical ailment, the eyes produce tears of varying densities. In some cases, these secretions occur during certain seasons or stages of life, affecting the heart and the respiratory system. When these tears flow, they are believed to cleanse the spirit and relieve the pressures of the soul.

The Badakhani Spring The **Badakhani Spring** is associated with tears that flow due to the influence of external elements, such as cold winds. When the air becomes harsh, the eyes may water excessively. This is not merely a physical reaction but is thought to be a response to the atmospheric pressure affecting the ocular nerves.

The Labiyan Spring The **Labiyan Spring** is characterized by waters that are highly reactive to heat. When exposed to the intensity of the sun, the water changes its properties. If this water enters the eye, it can either clear the vision or, if too potent, cause severe irritation and inflammation.

The Cow Spring Regarding the **Cow Spring**, there are various legends associated with it. Among Muslims, Jews, and Christians, it is told that this spring originated from a miraculous cow in the time of Adam, and that its waters possess the power to heal ancient wounds and restore vitality to the weary.

The Nazzal Spring The **Nazzal Spring** is primarily known for its attraction to animals. When creatures of the wild seek hydration, they are drawn to this source. It is observed that animals will travel great distances to reach these waters, which are believed to be rich in essential minerals that sustain them through drought.

The Jajir Spring The **Jajir Spring** is mentioned in Arab lore as a source of great clarity. Its waters are transparent, mirroring the sky above. It is said that those who drink from it find a sense of peace and mental clarity.

The Jaj Spring The **Jaj Spring** is described as being as clear as a polished mirror. According to tradition, the water is so pure that one can see the reflection of the heavens within it. However, if the water becomes clouded, it is seen as an omen of changing weather or environmental shifts.

The Camel Mountain Spring The **Camel Mountain Spring** varies significantly with the seasons. In the summer, it flows like a gentle stream, providing relief from the heat. In the winter, however, the water becomes cold and dense, almost resembling ice, reflecting the harshness of the mountain environment.

The Mount Shiran Spring The **Mount Shiran Spring** is unique because of its proximity to volcanic activity. The water is naturally warmed by the earth's internal heat, and the surrounding minerals give it a distinct coloration. It is believed to have properties that can treat skin ailments and joint pain.

The Mount Sand Spring Finally, the **Mount Sand Spring**, as described by Arab geographers, is located in a region of shifting dunes. Despite the arid surroundings, this spring provides a constant source of life, though its access is often hidden by the sands, requiring deep knowledge of the terrain to locate. ## The Spring of **Salbitah** Water drips from the ceiling, freezing during the winter months, while hot water flows continuously. It is recounted that these hot springs are such that any object they touch is transformed into white stone. No animal can survive in its vicinity, and should a human touch the water, they too are turned to stone. While plants do grow there, they are quickly consumed by the intense heat. It is said that two men once engaged in a fierce struggle at this site, and both were frozen into stone.

The Spring of **Zaw Raq**

Sheikh al-Sulaymi narrates that there is a spring known as *Abu-Yuz*. Its waters are strikingly multicolored, shifting between red, white, and yellow. When viewed, the water appears to flicker and glow like a flame of fire.

The Spring of the **Waterwheel** (*Dhat al-Na'ur*)

As noted by those of eloquent speech, this spring is located in a region where the water boils and surges like a fountain, flowing through the great conduits.

The Spring of **Zardwand**

The waters of this spring flow and vanish, only to reappear. It is highly prized for its medicinal benefits to both humans and animals. Specifically, it is said that if a person suffers from broken bones, the waters of **Zardwand** can mend them.

The Spring of **Ghura**

Located at the edge of a mountain, this spring is renowned for its healing properties. It is believed that those who drink from its waters are cured of their ailments.

The Spring of **Silwan**

This spring is mentioned as one of the signs of the End Times. It is located in the holy city of **Jerusalem** (*Bayt al-Maqdis*). Scholars have noted: > The Spring of **Silwan** is located in **Jerusalem**, and it is a place of blessing.

Some traditions associate the site with the companion **Uthman**, noting that he used to pray in the vicinity of the spring in **Jerusalem**.

The Spring of **Taysir**

Located between **Isfahan** and **Shiraz**, this spring is considered one of the wonders of the world. Its most miraculous property is that the water does not touch the earth; instead, it floats in the air. Because of this strange nature, birds avoid it, and it is said to be lethal to locusts.

The Spring of **Siyah Sind**

In the lands of *Siyah Sind* (the Black Indus), there is a spring of deep black water. This water possesses a deadly quality; if a bird brushes its wing against the surface, it immediately falls and dies. This spring is regarded as one of the most mysterious phenomena in nature, differing entirely from all other known waters. ## Descriptions of Natural Springs and Geographical Wonders

Another spring originates from **Kiran**. Its waters are hot; one outlet flows like a steady stream, while the other is intensely hot. The expert **Hassan al-Mar'i**—may God have mercy upon him—reported that there is a great hot spring called **Saqliya**. Its waters bubble and surge, and if something is placed within it, it is carried away to another location.

Another spring, known as **Saliha**, is located in **Yemen** and **Al-Hajar**. It is a place where no one seeks refuge. It is recounted by **Ibrahim ibn Tahiq al-Mousili** that a group from **Yemen** set out to visit the Prophet (peace be upon him). As they traveled, they encountered a man leading a camel; he asked them for their destination, and they replied that they were heading toward the Prophet.

They then reached a place called *Al-Sharia*, characterized by its striking white appearance. A traveler there asked, “What is this place?” and was told, “This is **Daraj**.” The man inquired further, and it was explained that caravans often stop there. When they finally reached the Prophet (peace be upon him), they informed him of the wonders they had seen, including a spring that flowed with a unique quality.

The Springs of Barid and ’Ayn Allah

There is a spring called **Barid** (The Cold Spring) located in a village that boasts seven distinct springs. Among these are **’Ayn Allah** (The Eye of God) and **’Ayn Abdullah**. In this region, the waters surge and bubble forth. One spring is so powerful that if a wooden pole is placed in its flow, the force of the water will push it aside. The waters gather in basins and flow toward the valleys of **Al-Ramani**.

The Mirror Spring of Al-Uqab

Another notable source is the spring of **Al-Uqab** (The Eagle). A man from **India** described it, noting that its surface is so clear and still that it reflects the rays of the sun like a mirror. The water is described as being as hard as iron, yet it remains fluid and clear.

The Healing Waters of Al-Andalus

Regarding the spring of **Nata**, a resident of **Al-Andalus** stated that it is a dormant spring that remains still for much of the year. However, when the sun rises in a specific month, the water begins to flow and bubble. This phenomenon occurs daily during that period, and the water is known to be potent and effective.

This spring is highly renowned for its therapeutic properties. **Sa’id bin Abd al-Rahman** noted that its waters are sought after for healing. Another resident of **Al-Andalus** mentioned that the spring is characterized by its purity and is found in several locations throughout the region.

Finally, there is the spring of **’Awana** in **Al-Andalus**. It is reported that when its waters flow, they possess a distinct quality used for medicinal purposes. ## Wonders of the Springs and Lands

The weather in these regions is volatile, characterized by sudden cold, gale-force winds, rain, and snow. It is recounted that **Sultan Mahmoud bin Sebuktigin** sought to conquer **Ain Kulam** (the Spring of Kulam), a site frequently visited by caravans.

However, the owner of the spring resisted, and the Sultan's efforts to secure it proved futile.

Other notable sites include **Ain al-Furāt** (the Euphrates Spring), located near **Arzen** in the lands of the Romans. There is also **Ain Furad**, a place described by travelers from **Khorasan**. Local tradition suggests that those who visit **Ain al-Qawar** in the valley find it to be a place of significance, as do those who seek the signs of the land. Similarly, **Ain Qutur** is associated with a fortress near the lands of **Sharif Muhammad**, the Alawi descendant. This region is known for its intense heat, yet it remains a destination for those who follow the ancient landmarks. In the city of **Hawi**, it is said that **Ain Sah** yields an abundance of water, as recorded by the chronicler **al-Saffyar**.

The Miracle of Ain al-Mashqu

Regarding **Ain al-Mashqu** (the Split Spring), located in the **al-Mahar** valley, a narrative is told of a man whose brother traveled there and witnessed a miracle. It is narrated that the **Prophet Muhammad** (PBUH) once spoke to **Urwa**, saying:

> "We have preceded you; therefore, it will not be easy for you."

When the Prophet (PBUH) arrived at a water source, he found that a group of hypocrites had already reached it and consumed all the water. Upon seeing that the spring was dry, his companions informed him, "O Messenger of Allah, so-and-so and so-and-so have preceded us and taken the water."

The Prophet (PBUH) then descended to a specific spot, prayed to God, and prostrated. Suddenly, water gushed forth with a roar like a thunderclap. The people drank their fill and quenched their thirst. The Prophet (PBUH) remarked that this valley was among the most abundant in the land.

The Phenomenon of Ain Mankūr and Other Marvels

Another extraordinary site is **Ain Mankūr** (the Denied Spring), described by **Abu al-Bihar**. It is said that in certain lands, there is a basin known as **Mankūr** where the water level remains miraculously constant. Whether in times of drought or flood, the water neither rises nor falls by even a finger's breadth. It is claimed that the surface is so stable that a man may even walk upon it.

Similarly, there are accounts of **Ain Abduh** and the spring of **Hisham**, where the water is said to sustain the land for seven years without fail. Such wonders are well-

known in the chronicles of **al-Fanār**. It is told that when this spring overflows, it possesses a strange quality—reeds placed within it are said to be scorched as if by fire.

Sultan Ala al-Din Khidr once visited these sites and was captivated by their mysteries. Among them was **Ain Na-Tūl**, a spring where water gushes forth with such force that it drips upon the birds flying above. Some witnesses claimed that pieces of the birds' plumage would fall away due to the nature of the water. Finally, **Salih Muhammad** described another spring located near the mountains, nestled deep within a valley, which continues to provide water to the travelers of the region. ## The Wonders of the Sacred Springs

The account describes a peculiar phenomenon where water descends upon the land, flowing across the surface, and then suddenly rises again with a loud, echoing sound. When the water recedes, it sinks back into the depths of the earth.

In **Baghdad**, there lived a Sufi sheikh named **al-Salah al-Mahdawi**, who resided at the **Ribat al-Khalatiyya**. The sovereign once inquired about a certain mysterious locale, and they traveled together to investigate it. Upon arriving at a specific spring, they witnessed a marvel: the water would flow vigorously and then abruptly vanish, only to return later. The companions were struck with wonder and confusion, questioning how such a thing could be possible. The sheikh explained that such occurrences are characteristic of the retreats of the Sufis, where the natural world reflects spiritual truths.

This particular spring is known as **Ain al-Mahais**. It is noted for its erratic nature, as the water level rises and falls in a manner that defies conventional understanding, appearing and disappearing as if by divine will.

The text further describes another wonder: **Ain al-Hamra**. The owner of the land explained that the water follows a precise, almost rhythmic cycle, flowing during the day and receding during the night. The account mentions a mysterious bird that flies over the area and vanishes, only to reappear in a different location. The water here is said to be exceptionally pure, and its flow is tied to the movement of the sun.

Finally, the narrative speaks of **Ain Yasmin**. The water of this spring is described as being remarkably sweet and pure, possessing a fragrance akin to jasmine. It is said that animals are naturally drawn to this water. Despite the melodic sound of the spring flowing through the terrain, the source often remains hidden from view, creating an atmosphere of mystery and serenity. ... The mountains were such that birds and wild beasts gathered around them in numbers beyond counting. The Arabs had not seen anything like them in their vast travels. Let this be the conclusion of this account. All

praise is due to God, Lord of the Worlds, and peace and blessings be upon our master **Muhammad**, the Trustworthy Prophet.

The Wells

With the guidance of God, we proceed to discuss the wells.

The Well of Kanud As narrated by **Al-Tabari** on the authority of **Amr ibn Shurayh**, it is said that whoever drinks from this well shall not be thirsty again. There is a report regarding the Prophet (peace be upon him) and a man who traveled a great distance to find this well.

In another account, it is mentioned that **Al-Hajjaj** encountered a man who claimed to possess knowledge of the hidden things of the well. He was a man of great pride and arrogance. **Al-Hajjaj** questioned him, and the man attempted to deceive him, claiming the well was guarded by a spirit. Among those present was a Jewish man who challenged these claims. The encounter escalated into a confrontation; as the Jewish man attempted to prove the other wrong, he was struck by a sword. The narrator notes that this was the will of God Almighty. The Jewish man died on the spot, and the witnesses observed his body lying there as a sign.

The Well of Midian Regarding the **Well of Midian**, it is located in the place where the cursed delegation once resided. It is narrated that the Prophet (peace be upon him) encountered some polytheists there. The Prophet (peace be upon him) spoke to them, asking if they had found water, and they replied that they had. The companions of the Prophet (peace be upon him) discussed the history of the site, noting that it was a place where people had long sought sustenance and water.

The Well of Rahut As for the **Well of Rahut**, it is said to be a place where the souls of the disbelievers and hypocrites are gathered. It is described as a deep pit where the spirits of those who denied the faith are cast.

Al-Asma'i narrates an account of a man from the people of **Hadhramaut** who visited the site. He recounted that while staying near the **Well of Rahut**, he heard terrifying screams and wails echoing throughout the night. These were the cries of the souls of the disbelievers, tormented and calling out in agony. The man was so shaken by these sounds that he fled the area, reporting that the valley seemed to vibrate with the screams of the damned. This account is cited by those who study the hidden realms of the world to illustrate the fate of the wicked. ... ## On Nursing and Sacred Traditions

There was a woman who, at the break of dawn, had certain inclinations and desires. In the traditions concerning **nursing**, it is recounted that the Prophet (peace be upon him) was nursed, and the milk was pure and blessed. It is mentioned that when the milk was administered, it provided strength and vitality. Regarding the testimony of **Abu Bakr as-Siddiq**, he noted that this nursing provided a unique form of spiritual and physical sustenance, unlike any ordinary milk. Some scholars suggest that this essence is a celestial light that descends, granting strength and clarity to the soul.

The Wondrous Wells of the Earth

There are renowned wells in distant lands known for their strange properties. One such well, located in the East toward **India**, is famed for producing a substance similar to *camphor*—a fragrant, white essence. This well is situated in a remote region, and its waters are said to possess a quality that defies nature; the water does not behave as a liquid but rather like a fragrant vapor that rises from the earth.

Another miraculous well is described as having water that can transform. It is said that certain creatures emerge from its depths, and the water itself can become as hot as fire or as cool as ice depending on the time of day. Those who have traveled to these regions report seeing animals of various colors and shapes appearing from the depths, only to vanish back into the water.

A Tradition of the Companions

It is related on the authority of the **Ansar** and others that a dispute once arose regarding a well. A man known as **Al-Qattan** was involved in a disagreement over the ownership and usage of the water. The matter was brought before the Prophet (peace be upon him).

> The Prophet (peace be upon him) listened to the arguments and ruled that the water of the earth is a communal resource, intended for the benefit of all, and should not be a source of conflict between believers.

Following this, a group of the **Companions** went to the well to resolve the tension. Though an argument broke out and some grew heated, the Prophet (peace be upon him) intervened, reminding them that the bond of faith is stronger than any material possession. He guided them toward reconciliation, and the dispute was settled in the spirit of brotherhood.

The Well of Zamzam

The most famous of all wells is **Zamzam**. It is a blessed source, renowned throughout the world for its healing properties and spiritual significance. The well is situated in the sacred precinct of **Mecca**, near the **Kaaba**.

Its dimensions and depth are storied; it is said to be several spans deep, with a structure that has remained constant through the ages. The well is topped with a dome and is positioned such that it serves as a focal point for pilgrims visiting the House of God.

The origin of **Zamzam** is tied to the miracle granted to **Isma'il** (Ishmael) and his mother. When the angel struck the earth, the water gushed forth, creating a permanent sanctuary of life in the desert. To this day, it remains a sign of divine mercy, providing sustenance to millions who come to perform pilgrimage. ## The Sacred Wells of the Hejaz

He spoke to God, and God replied, "Whatever water you find, do not leave it for anyone." Thus, **Ishmael**, peace be upon him, ascended and searched for water, wandering until he found a source. He spent his time there, and it is said that he heard the cries of wild beasts, which led him to fear for his safety. He then moved away from the water, but later returned when he realized its importance for travelers. He stated that he had designated the water for the benefit of those passing through, ensuring it remained available for the community.

Regarding **Abd al-Muttalib**, he was the one who rediscovered and dug the well of **Zamzam**. He sought the site of the original well, and after significant effort and excavation, he uncovered it. He worked tirelessly, digging through the earth until he reached the water, restoring the well to its former glory. He established it as a source of blessing, and it became a focal point for pilgrims visiting the **Kaaba**.

Among the other notable wells in the region is **the Sahil Well** (*Bir Sahil*). This well was located on the outskirts of **Mecca**, near the path leading to the **Kaaba**. It was known among the local inhabitants as a vital source of water, and they used it frequently for their needs.

Another significant site is **the Aruna Well** (*Bir Aruna*), situated on the outskirts of **Medina**. It was associated with the people of **Aruna**, who were known for their hospitality. It is recorded that the **Prophet Muhammad**, peace be upon him, visited this area and that the well was a source of blessing for the inhabitants of the city and the surrounding lands. The Prophet, peace be upon him, often rested near this area, and his presence brought a sense of peace and holiness to the site.

Furthermore, there is **the Well of Abdul Rahman** (*Bir Abdul Rahman*). It is described as a well where the water flows naturally, often compared to a spring. It was named after a man named **Abdul Rahman**, who was known for his piety. The water from this well was praised for its purity and the refreshment it provided to weary travelers.

Finally, there is the well known as **the Dog's Well** (*Bir al-Kalb*). This well is located in the region of **Al-Jalb**. It earned its name from a legendary event involving a dog that was said to have guarded the well or been associated with its discovery. Some local traditions suggest that the water has unique properties, though it remains a more obscure site compared to the others. It is mentioned that the well provides water during the hottest times of the year, serving as a critical resource for those traversing the desert. ## The Sealed Well

The **Sealed Well** (*al-Mutbaqa*) is situated in a location whose virtues are well-known. Its waters are pure and beneficial, unlike other waters that may be stagnant or harmful. This particular well was recognized by **King al-Kamil**, who observed that its surrounding lands were incredibly fertile, producing abundant crops regardless of the season.

The Sultan decreed that this water be channeled to irrigate the surrounding plains. As a result, the land flourished, and the area became a center of agricultural prosperity. This stands in contrast to other wells, such as the **Well of the Prophets**, where the water's nature is different.

This evokes the story of the Prophet **Joseph** (*Yusuf*), who was cast into a well by his brothers. Despite the depths of that trial, it became the catalyst for his eventual ascent to power and prestige. Thus, the well serves as a symbol of transition from hardship to glory. Ultimately, God is the guide to all truth and correctness.

Insights into Created Beings

This section explores the principles derived from the **essences** of all created beings.

The nature of any existing being is determined by its fundamental essence. These essences are categorized into three primary types: **minerals**, **plants**, and **animals**. Each possesses unique characteristics:

- **Mineral Substances**: These form the foundation of existence. They are created from the interaction of water and earth, shaped by the heat of the sun and the pressure of the earth's depths. When rainwater penetrates the ground and mixes

with various mineral deposits, the internal heat of the earth refines these substances, creating stones, metals, and crystals.

- **Plant Life**: Plants emerge from the mineral foundation. They rely on the nutrients of the soil and the hydration of water. The essence of the plant is a progression from the mineral state, incorporating more complex organic properties.
- **Animal Life**: Animals, in turn, derive their sustenance and existence from both plants and minerals. Their biological makeup is a further refinement of the preceding stages of creation.
- **Human Beings**: Humans represent the pinnacle of this hierarchy. While they share the physical foundations of animals and plants, they possess a distinct essence—reason and spirit—that elevates them above the rest of creation.

Everything in the natural world is interconnected in a continuous chain. It begins with the simplest **mineral** forms, which provide the basis for **plants**; plants provide the sustenance for **animals**; and animals, in a broader ecological sense, contribute to the environment that supports **human** life. This intricate design is a testament to the wisdom of the Creator, who organized the elements of water, earth, and heat to bring forth the diversity of life. The relationship between the sounds of thunder and the growth of **plants** suggests a connection where certain mineral-like substances act as precursors. While these mineral substances remain static, plants possess a level of vitality that allows them to transcend mere matter. Moving further up the hierarchy, we find **animals**, which are distinguished from plants by their capacity for voluntary movement and sensory perception.

The distinction between the animal and the plant lies primarily in the animal's ability to relocate itself and its complex reproductive processes. While some animals may share superficial similarities with plants, the essence of animal life is defined by its active engagement with the environment.

However, the **human being** represents a unique category. Although humans share a physical form and basic biological needs with animals—such as the requirement for sustenance and sleep—they are fundamentally different in nature. The human is endowed with **intellect** (*al-'aql*) and a rational soul. This allows humans to engage in abstract reasoning, complex communication, and the pursuit of knowledge, capabilities that are entirely absent in the animal kingdom. While animals are driven by instinct and physical necessity, humans possess the agency to govern their actions through reason and moral judgment.

The First Observation

On Minerals

Minerals are substances generated from the earth and the moisture contained within it. They are formed through the interaction and blending of various elemental components found in the soil. ## On Mineral Composition and Formation

The strength of a mineral's composition varies; some combinations are robust, while others are weak. The **Seven Unities** are distinguished by a variety of characteristics, ranging from hardness and softness to differing degrees of moisture and consistency. In terms of structural integrity, some substances possess a firm solidity, while others are more fluid. The nature of these substances depends on the balance of moisture; some are characterized by a dominant "wetness," such as those that are volatile or crystalline, while others are more stable.

The interaction between **sulfur** and **lead** is fundamental to these combinations. Depending on whether the mixture is influenced by aqueous, aerial, or terrestrial elements, the resulting properties change. If the heat applied is intense, the mineral becomes dense and durable. Conversely, if the heat is mild, the mineral remains softer and more translucent. The duration of exposure to heat also plays a critical role: prolonged heat typically results in a thicker, more solidified mineral structure.

Furthermore, the formation of these minerals is heavily dependent on the environment. Certain gemstones and crystals only emerge from specific types of soil. For instance, some form in sandy or clay-rich earths, while others require saline or moist environments. The specific "spirit" or essence of the minerals interacts with the surrounding earth to produce a variety of gemstones, each possessing unique properties based on the soil in which it was forged.

The First Category: The Glazes

The **Seven Unities** are produced through the fusion of pure **lead** and **sulfur**. When these two elements are combined and subjected to heat, they undergo a transformation similar to a dyeing process, where the minerals merge and saturate one another.

The quality and consistency of the resulting mineral depend on the precise amount of heat applied and the duration of the process. For the mineral to set properly, it must be exposed to a specific thermal threshold. If the lead and sulfur are pure and the heat is applied consistently over time, the mixture solidifies into a refined state, resulting in the

distinct textures and colors characteristic of these primordial glazes. ## On the Properties of Metals and Their Essences

The interaction of copper, sulfur, and mercury is governed by their respective essences. When these elements are combined, their spiritual qualities merge; however, the resulting mixture depends heavily on the purity of the sulfur and the stability of the mercury. In the art of alchemy, the "spirit" of the metal is what determines the success of the composition. Those practiced in the craft know that these elements must be balanced to avoid the volatile obstructions that often plague the process. Each substance possesses a unique property that must be meticulously managed to reach the desired outcome.

Gold (**Al-Dhahab**)

Gold possesses an exceptionally refined nature. It is immutable and does not undergo the transformations that affect other metals; it remains pure and unchanged even when subjected to the most intense heat. This stability reflects a divine order within the cosmos. **Gold** is essential for the balance of the human body across all stages of life. For the youth, it provides vitality; for the elderly, it offers restoration. It acts as a medium that harmonizes the various humors of the body, aligning the physical form with the natural laws of the universe.

The pursuit of this knowledge should not be driven by greed or the desire for material wealth, but rather by a commitment to divine wisdom and the betterment of humanity. True alchemy is the study of the hidden properties of nature. While copper and iron are common and subject to decay, **gold** represents the pinnacle of stability and perfection.

In medicinal practice, **gold** is renowned for its profound effect on the heart. It is believed to strengthen the cardiac muscles and clear the heart of "rust"—the metabolic obstructions and congestions that weaken the spirit. When administered in a refined, potable form, it removes oppressive heaviness from the chest and restores the natural vigor of the heart's functions.

Copper (**Al-Nuhas**)

Copper is characterized by a different nature, one more susceptible to the influence of air and fire. While it lacks the absolute stability of gold, it possesses a unique affinity for sulfur. When copper is combined with sulfur and subjected to specific thermal processes, it creates a potent compound. This mixture is particularly effective in treating ailments of the throat and respiratory system. It is used to clear obstructions in the windpipe and

lungs, easing the breath and removing the phlegm that hinders respiration. ## Mineral Properties and Medicinal Applications

As for substances that are soft and moist, **Aristotle** noted that some of the finest minerals possess these qualities. He observed that when blackness is mixed into a substance, it alters its nature. If such a substance is refined and processed, it can become a potent remedy; however, if it remains raw, it may be difficult to utilize. Among these are various mixtures that, when processed, yield substances used for medicinal purposes.

Iron (**Al-Hadid**)

Iron is formed through a moderate temperament. Its nature is fundamentally cold and dry, which allows it to counteract heat and moisture within the body. It is highly beneficial for humans, particularly for those suffering from an excess of phlegm (*balgham*) or weakness of the heart.

Medical authorities suggest that **iron** is effective in treating: - Fluid accumulation and edema. - Digestive sluggishness and stomach ailments. - General bodily weakness.

Certain varieties, such as *Tabor* iron, are noted for their specific strengths. When administered correctly, iron helps cleanse the blood and strengthen the internal organs. It is particularly useful for those with "cold" temperaments, as it provides a grounding, strengthening effect.

Copper (**Al-Nuhas**)

Copper is described as having a nature that interacts with the body's humors to resolve blockages. It is often used to treat conditions related to phlegm and joint inflammation. According to **Aristotle**, copper can be used to alleviate certain types of pain and swelling, provided it is prepared correctly to avoid toxicity.

Arsenic/Orpiment (**Al-Zarnikh**)

Arsenic is characterized by its intense heat and dryness. Because of its potency, it must be used with extreme caution. It is primarily employed in treating skin conditions and certain stubborn ailments. If applied externally or administered in highly diluted forms, it can act as a powerful corrective, though it remains dangerous if misused.

Chinese Iron/Cinnabar (**Al-Hadid al-Sini**)

Chinese Iron (often identified as cinnabar) is renowned for its distinct reddish-black color and originates from China. It is considered a highly effective remedy for several conditions: - **Stomach ailments**: It helps regulate digestion and treat chronic gastric issues. - **Joint and Muscle pain**: It is used to treat rheumatism and alleviate pain in the joints. - **General Vitality**: It is believed to strengthen the body's core energy and resolve internal imbalances.

The Second Category: Minerals (**Al-Ahjar**)

On the Formation and Classification of Minerals

The First Part The process begins when rainwater and dew seep into the depths of the earth. As this water penetrates the subterranean caverns and voids, it is acted upon by the heat of the sun. This heat purifies the water, causing it to rise and refine, which leads to the deposition of minerals. Through this process, hard stones are formed—substances so resilient that they remain unaffected by fire.

These formations are further influenced by the celestial lights of the planets: - The influence of **Jupiter** produces the darker hues. - **Mars** contributes to the reds and whites. - **Saturn** produces the yellows and the cooler properties. - The **Sun** provides the essential heat and light. - The **Moon** provides the necessary moisture and coolness.

The Second Part This section examines the interaction between water and heat within the earth. When water permeates the soil and is subjected to prolonged heat, it behaves similarly to how fire acts upon minerals, refining and shaping them. Depending on the intensity of the heat and the nature of the surrounding rocks, various substances emerge.

From this process, different types of minerals are born: - **Salts** and shimmering ores. - A variety of colored stones, including **red**, **yellow**, and **white** varieties.

The specific characteristics of these minerals depend on the location. Some areas are rich in water, while others are arid. In some places, the minerals are formed where water once flowed but has since vanished; in others, they form where water remains present. These variations are a result of the divine design of the Creator, who established these diverse properties across the earth.

For instance, in certain mountainous regions or in the north, the interaction of these elements produces specific gemstones. The quality of the mineral—whether it is a

precious gem or a common stone—depends on the purity of the mineral deposits and the intensity of the heat applied during its formation.

Classification of Minerals Based on their properties, minerals can be categorized as follows: - **Fire-Resistant Minerals**: Those that do not melt or perish when exposed to intense heat. - **Water-and-Earth Derivatives**: Substances such as **salts** and **alkalis**, which are formed from the residue of water and soil. - **Marine Minerals**: Precious substances found in the sea, such as **pearls** and **coral**. - **Atmospheric Minerals**: Substances formed from the air or created by the impact of lightning, such as *fulgurites*. - **Artificial Substances**: Man-made materials, such as **glass**, which mimic the appearance of natural stones. - **Metallic Minerals**: The most precious of ores, such as **gold** and **silver**. - **Dense Minerals**: Heavy, hard substances such as **iron** and **steel**, characterized by their extreme durability and strength. ## Properties of Medicinal Stones and Minerals

Some minerals are unique and have no equivalent, such as *sinadj* and various other stones. Others are primarily used for cleansing purposes, such as **sal ammoniac** (*nushadir*). While many stones share common properties, some possess distinct characteristics. We have listed these stones and their specific attributes according to their classification.

The Isfahani Stone

Regarding the **Isfahani stone**, which is similar to *alum* (*al-hada*) and *sasan*, **Aristotle** noted:

> This is a well-known stone found in many mineral deposits. Its finest variety is the Isfahani. It is highly effective in relieving many types of pain and treating various ailments of the eyes.

It is mentioned that if this stone is placed upon a wound, it helps to cleanse it and accelerate healing.

The Arsyuf Stone

The **Arsyuf** stone is characterized by its white color, marked with red lines or spots. It is said to be beneficial for several conditions. When processed or used in specific preparations, it can be used to treat certain internal ailments.

Ceruse (White Lead)

Ceruse (*isfidhaj*) is a mineral used in various medical applications. When mixed with specific substances, it becomes a potent remedy for treating skin conditions and eye inflammation. It is often used in preparations to soothe the eyes and clear vision.

In some medicinal texts, it is recommended to mix ceruse with water and oil, allowing it to sit for a period before application to the eyes to ensure its efficacy. According to **Aristotle**, ceruse is particularly effective when used to treat injuries caused by heat or fire, as it helps cool the affected area and reduce inflammation.

Gold Electrum

Regarding **gold electrum** (*aqlima al-dhahab*), which is a gold-colored mineral often resembling glass, **Aristotle** stated:

> This stone is highly beneficial for the eyes. It can be used to treat vision impairment and is effective in healing malignant ulcers and cleaning wounds.

It is believed that this mineral helps in absorbing impurities from the skin and promotes the healing of deep sores.

Silver Electrum

Similarly, **silver electrum** (*aqlima al-fidda*) is used for its therapeutic properties. It is primarily employed to treat: - Chronic ulcers and sores. - Swelling and inflammation of the limbs. - Various eye conditions.

Aristotle noted that when this mineral is properly prepared and applied, it can effectively treat ocular issues and restore clarity to the vision. It is also used in ointments to soothe the skin and treat burns. ## Medicinal Properties and Mineralogy

It is said that God granted a bird—found in the city of the Magi—which is small in size and black in color. This bird is highly beneficial for the eyes; it strengthens vision and is used to treat cataracts and other ocular ailments.

Crystal (*Ballur*)

Aristotle stated that crystal is a variety of glass, though its origin is mineral. It differs significantly from common glass in its properties. Crystal appears in various forms: some are white, some yellow, and some red. Certain types are exceptionally hard, mirroring the qualities of rubies, and are used in the crafting of gemstones.

If crystal is exposed to intense heat or fire, it may change color, often turning black. Some varieties are so resilient that they remain unchanged by fire, while others are used in medicinal applications to treat specific ailments.

Borax (*Buraq*)

Borax is a salt-like mineral found in the earth, particularly in Armenia. In appearance, it resembles small seeds. It is known among the Arabs as *buraq*. This substance has several medicinal uses:

- When applied to the eyes, it is used to clear vision and remove cataracts.
- When processed and heated, it transforms into a liquid state that can be used for therapeutic purposes.
- It is effective in treating certain types of fevers and reducing inflammation in the body.

Almond-Stone (*Lauz*) and Agate (*Aqiq*)

The **almond-stone** occurs in both black and white varieties. It is believed that consuming it or using it medicinally helps purify the blood and treats various inflammations and skin conditions.

Aristotle also discussed the properties of **agate** (*aqiq*), noting its value and its effects on the body's health, particularly in regulating blood flow and treating internal ailments. ## Pharmaceutical and Mineral Properties

The measurement of a *sa'* is based on its specific weight, consisting of twenty *sh'ira*. It is used to treat severe relapse; the substance is applied to the head, the neck, and the nape, then placed upon the ground.

The Properties of Tikar

Regarding ***Tikar***: > Aristotle stated that ***Tikar*** is found in the West, along the seashores. It is a white mineral, similar in appearance to a womb. Its unique property is that if a person places it in their mouth, they are rendered silent for one hour.

The Properties of Tutia

Regarding ***Tutia***: > Aristotle stated that ***Tutia*** is a mineral that comes in several varieties: white, green, or yellow. It is found on the shores of India. It is highly beneficial for the eyes, ears, and throat. Furthermore, it is used to treat joint pain and back pain, as well as to heal wounds and treat ailments of the throat.

The Sedative Stone

Regarding **The Sedative Stone** (*Al-Munawwim*): > Aristotle stated that this mineral is a second variety of ***Tutia***. It is white in color during the day and glows at night. Its primary property is that it induces deep sleep; if placed under a person's head, they will fall into a profound slumber.

The Properties of Janza'

Regarding ***Janza'***: > Aristotle stated that ***Janza'*** exists in two forms: one originating from Yemen and another from China. The Yemeni variety is superior. It is particularly suited for those living in arid regions. It is used to strengthen the stomach and treat persistent coughs. It possesses a calming effect on the nerves and is used to treat severe respiratory distress and relapse. It is also effective when applied to the chest to alleviate pain and ease breathing.

The Properties of Al-Hujahi

Regarding ***Al-Hujahi***: > Aristotle stated that ***Al-Hujahi*** is a mineral consisting of a mixture of black and white grains, found in the lands of India. When this stone is burned, it produces a smoke that is therapeutic for the lungs and the heart.

The White Stone

Regarding **The White Stone** (*Al-Hajar al-Abyad*): > Aristotle stated that the **White Stone**... ## Clinical Observations on Bodily Discharges

If a white discharge emerges from the affected site and is thin, it is a positive sign. However, if it is thick, the condition is concerning. If a discharge occurs and the patient feels relief, it is a sign of recovery, by the grace of God. If the discharge occurs but provides no relief, the condition remains unstable.

If the discharge at the site is white and thick, it should be treated with a cooling agent. If the discharge is thin and white, it indicates a mild condition. If the discharge is black and thick, it is a grave sign; it should be treated immediately with pungent scents and rapid evacuation to cleanse the body. If the discharge is black and thin, the condition is less severe.

Red Discharge

Regarding **Red Discharge**, **Aristotle** stated that if the discharge is red, it signifies a state of inflammation. If it becomes black, the condition is more severe and dangerous. If the discharge is red and accompanies a fever, it is a sign of an acute illness.

Yellow Discharge

Regarding **Yellow Discharge**, **Aristotle** noted that if the discharge is yellow, the prognosis is more hopeful. If it is yellow and thin, it is a sign of healing. If it is yellow and thick, it indicates a lingering ailment. In such cases, it is recommended to use treatments derived from specific seeds or plants, as these are more effective for this type of discharge. If the discharge is yellow and accompanies a high fever, it is a serious sign, and the patient should be treated with care, by the grace of God.

Black Discharge

Regarding **Black Discharge**, **Aristotle** observed that black discharge is a grave sign. If it is black and thick, it indicates a deep-seated malady. If the discharge is black and accompanies a cold sensation in the body, it suggests a critical state.

> If the discharge is black, it is a sign of necrosis or a severe imbalance of the humors, requiring immediate and aggressive treatment.

If the discharge is black and the patient is conscious, the prognosis is better than if the patient is delirious. If the discharge is black and accompanied by a foul odor, it indicates that the corruption has spread.

White Discharge

Regarding **White Discharge**, **Aristotle** argued that if the discharge is white, it is generally a sign of recovery and the clearing of the wound. If it is white and thin, it is the most favorable sign. If it is white but thick, it may indicate a slow healing process. If the discharge is white and accompanies a feeling of lightness in the body, the patient is likely to recover quickly, by the grace of God. ## Compendium of Medicinal Stones

If a person suffers from urinary ailments, this treatment is effective. This is because the individual may feel distress; however, if the stones are expelled and are black, it indicates a specific condition. Similarly, if they are red, it signifies another. If they are yellow, it indicates a different state. If the stones are white and are expelled, it is a sign of recovery. If they are expelled as yellow-gold, it is auspicious. If they are expelled as black and are accompanied by a certain discharge, it indicates the removal of a

blockage, which leads to an increase in sustenance and livelihood. If the stone is expelled and the person remains unaware of it, it is a sign of a hidden ailment.

The Bala' Stone Regarding the properties of the **Bala' Stone**, it is said that if it is brought close to a woman or an animal, it stimulates the desire for mating. In women, it is believed to enhance fertility. Some reports suggest that if a person carries this stone, it can influence their physical appearance or desires. It is also noted that this stone can be used to treat issues related to the appetite and scent.

The Ruby/Sapphire Aristotle stated that this stone is found on coastlines due to the nature of the air and the heat of the earth. It is a black stone, dense like a pebble, but light in its effect on the body, similar to water. Its primary property is that if a person carries it, it strengthens the veins and the heart, clears the mind, and prevents the onset of certain illnesses.

The Jabari Stone The **Jabari Stone** is found in specific locations and is said to have a profound effect on humans, providing strength and stability.

The Dross Stone The **Dross Stone** resembles a piece of bone in appearance. It is used to treat ailments of the tongue and mouth; when applied, it helps clear infections and reduces inflammation.

The Pebble Stone Regarding the **Pebble Stone**, **Aristotle** mentioned that it is found in the sea, specifically in areas where waves crash against the shore. Its primary use is in women's health, particularly for treating issues of the uterus.

The Khayd Stone Known in Persian as the **Khayd Stone**, it is used to prolong life and restore youth. When placed in milk or water, it is believed to possess life-giving properties. **The Chief Physician** (*Avicenna*) stated that this stone is effective for those suffering from wasting diseases and can be ingested in small amounts to restore vitality.

The Hook Stone The **Hook Stone** is characterized by its long, black appearance with white lines running through it. It is highly effective for treating various conditions of the tongue and oral hygiene. Some believe that carrying it protects the wearer from certain spiritual or physical harms.

The Chicken Stone The **Chicken Stone** is a unique mineral that, when applied to a wound, stops bleeding immediately. It is also used to treat eye infections and prevents the recurrence of certain ocular ailments. If placed upon the body, it is said to ward off the "evil eye" and protect the individual from sudden misfortune.

The Namur Stone The **Namur Stone** is used surgically to excise tumors and growths. By applying the stone or a solution derived from it, practitioners can cut through diseased tissue and promote the healing of the affected area. When **Solomon** (peace be upon him) intended to build the house of the devout, he commanded the demons to cut the stones. However, the people began to complain about the deafening noise caused by the quarrying. In response, **Solomon** gathered the scholars of the Children of Israel, including **Anarth** and **Khanarth**, and asked if they knew of a way to silence the noise. They replied that they were unaware of any such method.

Solomon then ordered the preparation of a specific variety of perfumes and fragrances. He applied these according to a precise method, which eventually subdued the demons and caused the noise of the stone-cutting to cease. Once peace was restored, **Solomon** directed that the stones be transported and positioned exactly as required for the construction.

Volume Four

A tale is told regarding one of the kings and his vizier. One day, the king declared:

> "My kingdom is in no way inferior to the kingdom of **Solomon**."

His advisor responded by noting that the true reach of a king's power is measured by his wisdom and the capability of his ministers. The conversation then turned to the administration of the state, and it was suggested that **Ja'far** be appointed to a high position due to his renown and skill.

Ja'far subsequently traveled to **Damascus**, where he was received by **Solomon**. Upon entering the court, **Solomon** noticed a painting that he found most pleasing. He summoned his chamberlain, who, upon seeing the scene, exclaimed in wonder, "There is no power or might except with God."

Later, a dispute arose involving a man accused of a crime. When the Commander of the Faithful questioned the accused, the man explained that while others sought gold and silver, he had provided people with various rare perfumes and fragrances, believing these to be of greater value than mere coin.

Recognizing the man's nobility and his unique perspective on wealth, **Solomon** reflected on the matter. After weighing the consequences and the man's intentions, he decided to restore his honor. **Solomon** bestowed upon him the *khil'a* (the robe of honor), officially appointing him as a minister and restoring his dignity before the court. ## The Properties of Rare Stones

Stone of the Demons

Aristotle noted that the color of this stone varies. He observed that if it is combined with lime, it turns a deep red. A small piece, roughly the size of a pea, is said to be capable of curing certain ailments. When this stone is mixed with silver, it takes on a distinct hue.

Stone of Repulsion

This stone is primarily used to treat migraines and severe headaches. It is said that those who suffer from these conditions can find relief through its use. Regarding its nature, some scholars suggest it is linked to solar properties, while others describe it as having a specific influence on the body's balance.

Ivory Stone

According to the scholar **Al-Shams**, this stone possesses unique qualities derived from its association with the sun. It is prized for its distinct appearance and its perceived metaphysical properties.

Honey Stone

Al-Shams also describes this stone as having a color and consistency resembling honey. Its primary benefit is the preservation of eyesight; it is believed to protect the eyes and prevent internal bleeding within the ocular vessels.

Eagle Stone

Found predominantly in **India**, the **Eagle Stone** is renowned for a strange property: if held to the ear, the user can hear a faint voice emanating from within the stone. Furthermore, it is used in traditional medicine to treat specific physical ailments. If the stone is placed upon the body, it is said to draw out toxins or imbalances.

Moonstone

Also sourced from **India**, the **Moonstone** is believed to have a direct influence on the heart and the brain. It is used to treat conditions affecting the nervous system and the cardiovascular health. Its potency is thought to fluctuate in accordance with the phases of the moon.

Fad Stone

The **Fad Stone** is characterized by its resemblance to fire. It is found in specific regions and is often associated with heat and energy. It is said that people gather around it due to its inherent warmth.

Bitumen Stone

Aristotle identified this stone as being found in **Egypt**, specifically in the region of **Alexandria**. It is a deep black color. This stone is highly flammable; when exposed to fire, it burns intensely. Conversely, when placed in water, it exhibits unique buoyancy and interaction, distinguishing it from other mineral types found in the Egyptian landscape. ## The Dog Stone This stone is found within the stomach of the dog. It is described as having properties similar to the gallbladder; whenever it is present, it affects the bile, and the fluids emerging from it resemble milk.

The Milky Stone

This stone possesses a milky appearance. It is said that it can liquefy and flow like water during certain seasons, particularly during the spring, acting as a conduit for moisture.

The Rain Stone

Also known as the thunderstone, this stone is said to fall from the sky during rainstorms. It exists in various weights and forms. When placed in water, it is believed to cause the water to boil or evaporate rapidly.

Historical accounts mention a Sultan and his Vizier who sought this stone. It was reported that the stone was so potent that if it were placed near water, the water would be drawn toward it.

The Camel Stone

This stone is found in camels. It is uniquely resistant to digestion and remains unchanged regardless of the food the animal consumes. Its influence is said to extend through the body, affecting the organs and the general disposition of the animal.

The Indian Stone

According to **Aristotle**, this stone is exceptionally hard and can be shaped into a thin, precise edge. When placed upon a liquid, it is said to absorb the water, effectively

drying the surface. It is utilized in medicinal practices to treat ailments of the stomach and to facilitate the passage of urine.

The Scepter Stone

This stone is characterized by its elongated shape, resembling a scepter or a staff. It is marked by linear patterns and intersecting lines. It is primarily used to treat ocular diseases, specifically those causing inflammation or redness of the eyes.

The Water Stone

This stone is associated with the properties of water. It is used to treat various internal ailments and is believed to assist in the expulsion of harmful fluids from the body.

The Absorbent Stone

Aristotle describes this stone as having a unique relationship with water. It is said that when the sun rises, the stone absorbs moisture, and when the sun sets, it releases it.

Legend states that **Alexander the Great** encountered such stones; they were described as being capable of attracting water from a distance. Furthermore, it is believed that during cloudy days, the stone interacts with the atmosphere, causing water to rise or fall in response to the sun's position and the density of the clouds. This stone is noted for its ability to float on the surface of water, a property that distinguishes it from other minerals. ## On the Properties of Minerals and the Art of Transmutation

According to **Aristotle**, the stone known as *Arsutulinun* appears in three primary colors: yellow, red, and black. The yellow variety is associated with the minerals of gold and silver; specifically, its yellow hue mirrors that of gold, while some variations resemble the translucency of a ruby. The black variety, conversely, is found within silver deposits. The most prized of these specimens are those composed of a blend of gold and silver, which are formed through specific geological processes.

In the practice of transmutation, if one takes seven fine filaments and applies them to a specific preparation using a heat source, and then introduces a weight of seven filaments of **mercury**, the mineral is transformed. Through this process of heating and refining, the substance can be converted into silver.

Rare Stones and Their Virtues

Aristotle further describes a pure stone called *Lour*, which is light in weight and found primarily in the western regions. This stone possesses the unique property of repelling insects and other pests of the air.

Another mineral, *Arjirida*, when purified by intense fire, transforms into a stone known as *Hajrid*. This stone is renowned for its extraordinary properties, particularly in the repair and sealing of conduits and pipes. When integrated with clay, it creates a bond of immense strength and durability, capable of resisting the elements and preventing leaks.

There are also accounts of substances used in the East, specifically in **China**, which are applied to the skin or fingers. Some of these preparations involve honey and fire, though their effects vary and are often described in mystical or enigmatic terms.

The Red Stone and Seasonal Influences

The red stone, referred to as the *Fanous* (the Lantern), is said to encompass the known world. Its properties are closely tied to the cycles of the seasons. During the spring, the *Fanous* interacts with the atmosphere, creating a state of agitation. Another substance, *Asturus*, is only sought after during specific transitional periods. As summer arrives and temperatures rise, the essence of the *Fanous* interacts with the heat and the winds, affecting the movement of the seas.

The Formation of Pearls

The creation of a pearl within a shell is a process governed by nature and the elements. When a specific "drop" enters the shell, it settles at the bottom, where it is nourished by the surrounding waters. This process is influenced by the north wind and the rising sun. During the heat of midday, the internal warmth of the oyster acts upon the substance, allowing the pearl to grow and solidify, much like a fetus develops within a womb.

The quality of the pearl depends entirely on the purity of its environment: - If the water within the shell is clear and pure, the resulting pearl will be white and lustrous. - If the water is murky or contaminated, the pearl will appear yellow or cloudy. - If the shell is infested with parasites or is hollow, the pearl will be irregular or flawed.

The final luster and perfection of the pearl are determined by the shell's exposure to the air and the precise timing of its formation throughout the day and night. ## Medical Properties of Minerals and Elements

Aristotle noted that certain substances possess properties that alleviate fear and anxiety. These remedies are particularly effective in treating conditions associated with an excess of **black bile**, which often causes a heaviness in the heart. He suggested that applying these treatments to the limbs and using them in specific preparations can restore balance to the body's humors, thereby improving the patient's overall mental and physical state.

Dahnab

Dahnab is a mineral whose characteristics are similar to those of copper. When exposed to heat or specific environmental conditions, it undergoes a change in color, often shifting through various hues such as red, yellow, or white. This mineral is highly valued for its therapeutic properties:

- It is used to treat ailments of the nerves and the brain, helping to clear obstructions and restore cognitive function.
- When applied as a topical remedy, it is effective in treating eye infections and improving vision.
- It is believed to strengthen the limbs and alleviate paralysis or weakness in the muscles.

Diyabati

Aristotle describes **Diyabati** as a black mineral that resembles a stone. It is characterized by its inherent heat and its ability to stimulate blood flow. Because of these properties, it is used to treat conditions involving coldness in the limbs or stagnation of the humors. When prepared correctly, it can penetrate the tissues to provide relief from deep-seated pain.

Rukham (Marble)

Rukham, or marble, is utilized in a powdered form. Aristotle mentions its specific application in feminine healthcare, where it is blended into preparations designed to treat internal imbalances and maintain general wellness.

Fusta

Fusta is another black, stone-like mineral. It is primarily recognized for its efficacy in ocular medicine. When processed into a fine salve or liquid, it is applied to the eyes to reduce inflammation, clear vision, and treat chronic irritation.

The text concludes by discussing the use of red mineral compounds, which, by the will of God, are used to restore vitality to the human body and treat various systemic weaknesses. ## On Alums and Their Properties

All varieties of **alums** are generated from diverse waters, whether those waters are pure or blended. When these waters mix, their inherent properties change. The application of fire further transforms them, sometimes intensifying their potency or altering their state. These alums manifest in various colors: white, red, yellow, and black.

The quality and strength of an alum are often determined by the "stomach"—the chemical environment or vessel—in which it is formed. For instance, an alum produced in a medium akin to iron possesses a different strength than one produced in a medium akin to copper.

Among the various classifications, we find the white, red, yellow, and black alums. Some are refined and pure, while others remain raw. Certain types, such as those derived from specific mineral salts, are highly regarded for their medicinal properties, particularly in treating fistulas and skin ulcers.

Regarding these medicinal applications, **Zayd al-Khumari** stated:

> "The white alum, when prepared in a wide-mouthed vessel, is effective for treating ailments of the spleen and liver. It is also beneficial for the stomach, as it helps eliminate excess phlegm and clears internal obstructions."

He further noted that while these substances are beneficial, they must be used with caution; improper preparation or excessive dosage, especially when combined with water, can be detrimental to the patient.

There is also a variety known as ***Zaj al-Jaj*** (glassy alum), which appears in several forms. When exposed to fire, it may melt or change its physical state. This substance is frequently employed in the treatment of kidney stones and other crystalline deposits within the body. When subjected to intense heat, it releases vapors that can influence the surrounding air.

Aristotle observed that the colors of these minerals—whether they are red, yellow, or white—are direct indicators of the nature of the earth from which they are extracted. For example, the red hue is linked to specific soil compositions, while the yellow hue reflects others. These colors serve as markers for the elemental balance and purity of the mineral. ## Medical Properties of Minerals and Gemstones

Regarding the treatment of burns and the human skin, it is said that **al-rahim** (the womb) may be treated with certain ointments. For the treatment of the womb and related conditions, it is recommended to use ointments containing specific oils, which are applied to the patient's body. Similarly, for the treatment of the uterus, the use of **asfur** (saffron-based preparations) is advised.

The Emerald (*Zumurrud*)

The **Emerald** is regarded as a highly precious stone. **Aristotle** describes it as a mineral characterized by a deep green color. Its properties are such that it is used to treat various ailments, most notably as an antidote to toxins and the venomous stings of insects.

> It is said that if a person drinks a decoction made from three grains of emerald powder, they may be cured of paralysis or epilepsy, by the will of God.

Furthermore, it is believed that some forms of epilepsy are caused by the influence of malevolent spirits. Therefore, the use of emeralds is suggested to repel such influences and facilitate recovery. Other sources suggest that the emerald's properties are most effective when the stone is kept in contact with the body or used in specific medicinal preparations.

The Ruby (*Yaqut*)

The **Ruby** (or Garnet) is another mineral described by **Aristotle**. It is used in the treatment of various ulcers and skin lesions. It is particularly noted for its effectiveness in treating **hemorrhoids** (*al-bawazir*), as it helps to shrink the affected tissue and reduce inflammation.

Medical practitioners suggest that the ruby's essence can be extracted and applied as a remedy for chronic ailments of the lower body, providing relief where other treatments have failed.

Sulphur (*Kibrit*)

Sulphur is a mineral known for its distinct properties. When exposed to fire, it burns with a characteristic blue flame, and its smoke is pungent. **Aristotle** notes that it can be refined and used for various medicinal purposes.

Sulphur is highly effective in treating skin conditions and is often used in preparations for the eyes to clear infections and improve vision. There is a particular variety of

sulphur brought from **India** that is considered potent for treating severe skin eruptions and conditions related to the blood.

> If a person suffers from certain systemic imbalances, a controlled application of sulphur preparations may help purge the body of impurities.

Its signs and symptoms of efficacy include the clearing of the eye's surface and the reduction of inflammation in the surrounding tissues. ## Treatises on Mineral Medicine and Pharmacology

The gaze remains steady when treating the ailments of the eye. It is said that if a person suffers from a headache, applying certain minerals can provide relief.

Aristotle observed that certain caustic substances, when applied to the flesh, cause burning. However, if these substances are combined with water, they form a mixture that can resist decay and protect the body. He noted that if the mixture is balanced, it becomes an enduring remedy.

Furthermore, **Aristotle** described certain minerals characterized by a "patient heat." These minerals interact with the *ruh* (vital spirit), and when their properties are balanced, they support the body's innate strength.

Regarding certain medicinal stones, they are described as having a nature that interacts with blood. Some are used specifically for treating eye ailments, as they help clear discharges and reduce inflammation. These substances can stop bleeding and are effective in treating conditions where fluids accumulate in the eye or lead to ocular discharge.

On the Properties of Alum

Dioscorides stated that there are many varieties of **Alum** (*Shabb*), the most renowned being **Yemeni Alum**. It is described as a dry, aromatic substance. When processed and applied, it acts as a powerful astringent, drying the skin and tightening the tissues.

> Alum is highly effective in stopping hemorrhages and treating mouth ulcers. It is particularly useful for relieving toothaches when applied directly to the affected area.

Beyond its medicinal use, alum is essential in the textile industry. When used in the dyeing of fabrics, it acts as a mordant, ensuring that the color adheres firmly to the cloth and does not fade.

On the Properties of Mother-of-Pearl

Mother-of-Pearl (*Sadaf*) is known to form in freshwater. It is a substance that possesses cooling and drying properties. Its primary medical applications include:

- Treating inflammation and pain in the bones and joints.
- Clearing the "spirit of the eye" to improve vision.
- Treating ocular infections and removing obstructions from the visual pathway.

When found in nature, high-quality mother-of-pearl appears as pure, white, and translucent pieces. **Aristotle** noted that this substance, when processed, can be transformed into a dark state, which is then used in specific medical preparations to treat various bodily ailments. ## On the Properties of Medicinal Minerals

Taliqoon is characterized by its density and its specific effect on the spleen. When administered, it can cause a state where a person remains awake for several days without sleep, or conversely, it may lead to extreme fatigue and exhaustion. If a person is deprived of sleep, this substance can be used to induce it. By the will of God, **Taliqoon** acts as a catalyst; when applied to a wound, it prepares the area so that other medicines can take effect and facilitate healing.

Aristotle categorized it as a substance derived from marine life. He noted that if it is applied to a wound, it allows the flesh to knit together more effectively. It is also used to treat conditions involving excessive fluid buildup in the body, acting as a restorative agent. Some describe it as a "mirror" for those seeking knowledge of its properties, as its effects are clear and evident.

The Properties of Talaq

Regarding **Talaq**, **Aristotle** identifies it as a specific type of mineral. It is described as having properties similar to lead or copper. **Alexander the Great** is cited as having observed that this substance is intensely hot and possesses a drying effect on the blood. Consequently, it is used to treat inflammation and can be diluted with water to soothe affected areas.

On the Mineral Toshutosh

Aristotle further describes a substance called **Toshutosh**, noting that it resembles lead or copper in appearance. It is used in specific medical preparations. It is recorded that **Alexander the Great** utilized this mineral for his army to treat various ailments, as it was believed to be a potent remedy when dissolved in water.

The Virtues of Aqiq (Agate)

Aristotle describes **Aqiq** as a gemstone primarily found in Yemen. The finest variety is characterized by a deep red color, a smooth texture, and great hardness. It is believed that **Aqiq** possesses the ability to purify the blood and remove "coldness" or lethargy from the heart, thereby invigorating the spirit.

Tradition attributes a teaching to the Prophet (peace be upon him) stating: > "Wear **Aqiq**, for it strengthens the eyesight and relieves fatigue."

The Properties of Ambar (Amber)

Aristotle notes that **Ambar** is found in the Eastern regions. It is a resinous substance known for its fragrance, which is often compared to musk. It is highly valued not only for its aromatic properties but also for its medicinal use in improving vision and treating ocular fatigue. It is among the most prized substances due to its purity and the pleasant scent it imparts. ## Treatise on Medicinal Minerals and their Properties

This substance is beneficial for those suffering from ailments caused by black bile or phlegm, as it provides a potent remedy. Regarding the nature of these conditions, it is said that if the internal heat of the body becomes excessive, it can ignite the bodily humors. In such cases, if the application of water and powder proves ineffective, one should employ specific mineral treatments to counteract this heat.

Fad Zahr According to the texts, **Fad Zahr** is a stone that preserves the vital spirit (*ruh*) and protects the body from excessive cold. It is used to expel harmful moisture and treat those afflicted by imbalances in blood and phlegm. Its effect on the body is likened to the purity of milk. When this mineral interacts with the body's natural humors, it produces a curative effect, as the active properties of the mineral act upon the patient. These properties are an innate part of nature, created by God to serve as catalysts for healing.

> According to **Aristotle**, **Fad Zahr** exists in various forms, including yellow, white, and mixed varieties. The mixed variety is often found in Persia, while the pure white and yellow versions are sourced from India, China, and other distant lands.

This mineral is particularly effective in treating the venom of scorpions and snakes. When applied to the site of a sting or bite, it prevents the toxin from spreading further into the body. If the wound is treated promptly, the healing process is accelerated.

Frasulin Frasulin is a black stone. When exposed to fire, it behaves similarly to lead, melting or reacting intensely. It is highly valued for its ability to protect the vital spirit and treat deep-seated ailments. This stone is found in specific regions and is prized for its unique chemical properties.

Fratasiya According to **Aristotle**, **Fratasiya** possesses an intense heat, almost like fire. It is primarily used to treat severe wounds and inflammation, as its heat helps to cleanse the affected area and promote recovery.

Fruways Aristotle describes **Fruways** as a mineral with a deep red color, reflecting the nature of fire. Like **Fratasiya**, it is used predominantly for the treatment of wounds and the reduction of inflammation.

Frung Frung is a reddish stone often marbled with other colors. It is predominantly found in Persia. This mineral is said to possess a volatility similar to air. It is used to treat conditions affecting the breath and the vital spirit, acting as a restorative agent for the respiratory system.

Filqus Aristotle notes that **Filqus** is a remarkable mineral that changes its color over the course of a single day. It is used for a variety of medicinal purposes, including the treatment of women's health issues and the regulation of menstrual cycles. When used correctly, it is believed to balance the internal humors and restore health. ## Treatises on Natural Substances and Their Properties

The nature of these elements is such that they are hidden during the night, concealed within the womb of the earth. They are unknown to most, save for a few who possess the secret knowledge of their locations. These substances are feared by demons and malicious spirits, for those who know how to employ them can repel such entities.

Aristotle stated that there is a mineral found in the East that possesses the color of gold. Its unique property is that it can be used to treat and heal various ailments of the body. Furthermore, when a specific hair is applied to it, it can repel animals and pests, by the will of God.

Aristotle also noted a substance used to treat blood flow and ailments of the brain. When applied to the head, it facilitates the drainage of excess blood, which is essential for recovery.

The Properties of Al-Qurum

Regarding **Al-Qurum**, **Aristotle** described it as a substance that comes in various colors, including white, red, yellow, and green. Its primary property is that it provides

clarity and truth to the user and serves as a powerful deterrent against demons. Moreover, it is highly effective in treating joint pain, bone aches, and ailments of the veins, as it possesses a potent heating quality that restores strength to the limbs.

Qal-qadish and Qal-qattar

The substance known as **Qal-qadish** is characterized by its intense heat, making it a powerful remedy for cold-related illnesses. Similarly, **Qal-qattar** is noted for its ability to treat internal organs, particularly the liver, and is used to purge the body of harmful fluids.

Qalaqad and the Element of Fire

The substance **Qalaqad** is known to affect the senses; it can impact the eyes, ears, and the abdomen. It is particularly reactive to fire; when heated, its potency increases, allowing it to be used in the forging of metals or for medicinal cauterization. If applied correctly to the skin, it can draw out impurities.

Qalah and Human Vitality

Qalah is a substance often associated with ash. It is said that when integrated into certain treatments, it can restore strength and vitality to a person who has been weakened by illness or the stresses of war, granting them a renewed sense of vigor and resilience.

Qaisu: The Floating Mineral

Aristotle described **Qaisu** as a lightweight mineral that has the extraordinary property of floating on water. It is not found in all lands but is native to specific regions. When used topically, it is believed to refine the skin and treat various facial conditions.

Al-Quruh: The Sea Pebbles

Regarding **Al-Quruh**, **Aristotle** noted that it resembles small pebbles found in the sea. Its primary application is the treatment of sores and ulcers, as it helps to cleanse the wound and accelerate the healing process.

Kursiyad: The Black Mineral of India

Finally, **Aristotle** spoke of **Kursiyad**, a mineral found in the lands of India. It is distinguished by its deep black color. When mixed with lime and applied under specific

conditions, it produces a powerful chemical reaction used in various alchemical processes to transform the properties of other metals. ## Mineral and Chemical Properties

Mix this substance with lime; it is said that when it is heated, it turns a reddish-white color. According to **Aristotle**, the substance known as *Karbiyan* changes from a red hue to a white one when subjected to heat, and once it reaches a specific state, it becomes a red powder. If this powder is then mixed with certain elements and exposed to fire, it transforms into a white substance. This material is then processed through a series of steps involving heating and cooling until it achieves a specific consistency. It is used in preparations for the eyes and to treat skin conditions, particularly for removing growths or films from the vision.

Regarding *Karmal*, it is used to clear the eyes of cataracts or opaque films. **Aristotle** notes that this substance is reddish in appearance and is highly effective when applied to sores, ulcers, or skin inflammations. The Romans are known to use it in the treatment of various skin ailments and to reduce swelling and inflammation. When applied to the eyes, it clears the vision and removes impurities, returning the eye to its natural clarity.

Lapis Lazuli (*Lajward*)

Aristotle describes **Lapis Lazuli** as a stone of deep blue color, which is most effective when its hue is pure and free of other colors. It is believed to benefit the eyes and improve vision. Some scholars suggest it can be used to treat certain ocular conditions, and it is often praised for its ability to sharpen the senses.

Attracting Agents (*Laqit*)

The Gold Attractor (*Laqit al-Dhahab*)

This is a substance that has an affinity for gold. It is described as a reddish-yellow mineral. According to **Aristotle**, this agent is prepared by heating specific minerals until they reach a molten state and then refining them. Its primary property is its ability to attract or bind to gold. When applied to a surface, it can draw out gold particles, making it useful for refining and purifying precious metals.

The Lead Attractor (*Laqit al-Rassas*)

This substance is used to attract lead. **Aristotle** notes that it has a distinct, pungent odor similar to garlic or leeks. When this material is heated over a fire, it releases a

strong scent and changes its physical state, becoming a dense, heavy mass. It is primarily used in metallurgical processes to separate lead from other base metals.

The Hair Attractor (*Laqit al-Sha'r*)

This agent is described as a substance capable of attracting hair or fibers. It is often a thick, resinous material. **Aristotle** mentions that when applied to the skin, it can pull out fine hairs or be used to treat certain skin growths. However, it must be used with caution, as it can be irritating if left on the skin for too long.

The Gum Attractor (*Laqit al-Samagh*)

This substance attracts resins and gums. It is typically reddish or yellowish in color. **Aristotle** explains that this agent is used to extract gums from plants or to purify resinous substances. When ingested in very small, controlled doses, it is said to affect the stomach and aid in the digestion of heavy fats, though it is primarily used for its chemical properties.

The Taste Attractor (*Laqit al-Ta'm*)

This is a substance that influences or attracts specific flavors and tastes. It is used in the preparation of certain medicinal compounds to enhance their efficacy or to mask unpleasant tastes. **Aristotle** observes that this material interacts with the sensory organs, altering the perception of taste and helping in the creation of aromatic compounds used in early pharmacy. ## The Properties of Healing Stones and Minerals

The Bone Gatherer (*Laqta al-Azm*) According to **Aristotle**, this is a yellow stone found in the regions of the Levant. When placed upon a fracture, it assists in the knitting and fusion of the bones.

The Sciatica Gatherer (*Laqta al-Nassa*) **Aristotle** describes this as a white stone. When applied to the affected area of the sciatic nerve, it relieves the pain and inflammation. It is considered one of the most potent remedies for this condition, surpassing other known treatments.

The Cotton Gatherer (*Laqta al-Qutn*) **Aristotle** notes that this stone possesses the unique property of attracting cotton and wool. Its nature is such that it draws these materials toward itself.

The Water Gatherer (*Laqta al-Ma'*) **Aristotle** explains that this stone attracts water. It is said that if a person possesses this stone, it can influence the movement of

fluids. In certain medical applications, it is used to treat conditions involving an excess of moisture in the body.

Remedies and Rare Minerals

The Healing Paste (*Ma'ajun*) There exists a specialized paste, black in color, used to treat severe ailments. It is particularly effective for treating intense fainting spells, epilepsy, and cases where the patient loses consciousness.

The Red Stone (*Luqqurdin*) It is said that the Roman Emperors utilized a specific red stone known as *Luqqurdin*. This stone is highly prized for its perceived medicinal and protective properties.

The Properties of the Magnet

The magnet (*Al-Maghnatis*) is a stone known for its ability to attract iron. **Aristotle** observes that the strength of its attraction increases based on the size and purity of the mineral.

There is a historical account concerning **Alexander the Great** and his encounter with the magnet: > While traveling through certain lands, **Alexander** encountered a stone that attracted iron. He was fascinated by its power and sought to understand its nature. He discovered that the magnet's influence could be used not only for physical attraction but also for medical purposes.

The magnet is believed to have a therapeutic effect on the internal organs. When applied externally, it is thought to draw out impurities from the stomach and intestines, aiding in digestion and the removal of blockages.

The Stone of Ma'inatas

Finally, the text mentions a mineral called *Ma'inatas*. **Aristotle** describes it as a rare stone with unique properties. It was reportedly known to **Alexander the Great**, who used it for its ability to influence the body's equilibrium. When applied to the skin, it is said to alleviate certain pains and treat conditions of the nerves, acting as a catalyst for healing. ## Natural History and Mineral Properties

Regarding the properties of minerals, **Aristotle** notes that certain substances are effective in treating boils and hemorrhoids, as well as soothing disorders of the nerves and general anxiety.

> **Aristotle** stated that the substance known as *Sawaad* (the black mineral) is cold and dry by nature. When it is processed, it retains these qualities. If it is found in a northern region, it is particularly cold.

The text explains that this substance is linked to the movements of the air and the winds. Its formation is influenced by atmospheric pressures and the interaction between the sea and the land. When the winds shift and the sea becomes calm, portions of this mineral may settle upon the earth. Scholars have observed that its origin is linked to the descent of specific atmospheric vapors.

On Coral (*Marjan*)

Aristotle describes **Coral** as a substance that appears to be a plant but is actually mineral in nature. He notes that it is primarily used in the treatment of eye inflammation and ailments of the throat. He further observes that it is harvested from the depths of the sea by the inhabitants of coastal regions.

The process of harvesting coral involves the following: - A long, sturdy rod is used, typically the length of a forearm. - A hook is attached to the end of the rod to snag the coral. - Once hooked, the coral is carefully drawn to the surface.

It is noted that during this process, the sea may take on a reddish hue. This material is highly prized and is often traded in regions such as **Al-Andalus** and the surrounding provinces.

On *Mudarash* and *Marqashita*

Aristotle further discusses a substance called *Mudarash*, which is derived from lead-like ores. This substance is highly beneficial for treating various skin conditions: - It is used as an ointment to heal wounds and ulcers. - It helps eliminate foul odors from the armpits and other parts of the body. - It is effective in treating leprosy and removing dark spots or blemishes from the skin. - It serves as a diuretic, aiding in the cleansing of the kidneys and the passage of urine.

Finally, the text addresses *Marqashita* (**Pyrite**). **Aristotle** explains that there are several varieties of this mineral, some of which resemble gold in color, while others appear more like copper. When these minerals are processed or melted, their true nature and properties are revealed. ## The Properties of Medicinal Minerals

The preparation is applied in large quantities; if the desired effect is not achieved, it should be repeated. It is used to treat the eyes and can be applied to the eyelids or the surrounding area until the redness subsides and the color returns to normal. This

remedy is beneficial for various eye ailments, provided the dosage is correct. **The Sheikh** noted that it possesses qualities akin to gold and silver in its efficacy. Furthermore, each variety of this substance has a specific influence on the color and nature of the treatment. **Al-Roshnai** suggests that it is also beneficial for the eyes and can be used as a topical application or a wash for the skin to treat various blemishes. He further advises that if it is applied to a child, it should be done with caution.

The Treatment for Leukoderma

Regarding the treatment of white spots on the skin (**leukoderma**), the application involves a specific mineral combined with oils. This is particularly effective for removing white patches from the skin. When the treatment is fully absorbed, it restores the natural pigment. This mineral is sourced from *Al-Hind* (India), and according to **The Chief**, it is among the most potent substances for this purpose.

The Suhayl Stone

The stone known as **Suhayl** is sourced from the mountains of India. It is characterized by a distinct metallic sound when struck. This stone is highly valued for its medicinal properties, particularly in assisting women during childbirth. If a woman experiences complications during labor, the stone is used to facilitate the process and ensure the safety of both the mother and the child. It is often prepared as a powder or a liquid extract for this purpose.

The Magnet (*Maghnatis*)

The **Magnet** is a mineral—historically classified in some texts as having an "animal" nature—that appears black with reddish streaks. Sourced from India, its most defining characteristic is its powerful ability to attract iron.

This substance is highly effective in treating wounds caused by iron objects, such as nails or blades, which often lead to severe inflammation. When applied to such a wound, it helps draw out the "poison" or irritation caused by the metal. It is also believed to have a spiritual or psychological effect, sometimes associated with the longing of a lover for their beloved.

Furthermore, it is used to treat joint pain and stiffness in women. By applying a preparation of the **Magnet** to the affected joints or the forehead, it can alleviate pain and restore mobility. It is also noted that when mixed with specific oils and applied to the body, it helps in treating general lethargy and restores vitality. ## On the Properties of Salt and Mineral Substances

The nature of substances is determined by their composition and the way they interact with the elements. Regarding **Salt**, it is observed that its properties vary based on its origin. It is highly effective in treating various ailments of the skin and body. It has been narrated from the **Prophet** (peace be upon him) that salt is beneficial for the body and its overall health.

The use of **Salt** is particularly recommended for: - Improving the complexion and skin quality. - Treating skin conditions such as leprosy and other chronic irritations. - Acting as a general tonic when incorporated into the diet. - Relieving various pains in the joints and limbs.

The Virtues of Laurel

Regarding **Laurel**, it is characterized by a nature that blends the qualities of earth and air. According to **Aristotle**, the properties of **Laurel** are derived from its interaction with the environment, making it beneficial for several purposes.

> **Aristotle** stated that **Laurel** possesses a nature that aligns with the purity of the elements, making it an ideal treatment for enhancing the beauty of the skin and promoting the growth of hair.

Furthermore, it is used to treat various skin discolorations and is believed to provide a balancing effect on the body's internal humors.

The Properties and Uses of Borax

Borax is a substance of significant utility, both in medicine and the industrial arts. It is primarily used as a powerful cleansing agent to remove impurities from the skin and other surfaces. In the realm of craftsmanship, it is essential for refining metals and various artistic processes.

From a medicinal perspective, **Borax** is used to treat severe inflammation and to clear the skin of blemishes. However, its internal use must be approached with caution. It is noted that **Borax** can influence the internal organs, specifically the heart and liver, by affecting the *vital spirit* (the life force) that flows through the veins. If used improperly, it may cause dizziness or fainting by disrupting the balance of this spirit.

On the Nature of Lime

Lime (calcium oxide) is characterized by its intense heat. It is often used in mixtures intended to draw out moisture or treat specific types of wounds. **Aristotle** observed

that **Lime** is formed through the action of fire on certain minerals, which transforms its nature and gives it its caustic properties.

This substance is particularly effective when used in conjunction with other minerals to create compounds that are useful for medical cauterization and the treatment of deep-seated infections. Its efficacy is tied to its ability to generate heat, which helps in purifying the affected area and promoting the healing process. Regarding the swallowing nature of animals, it is said that some creatures are characterized by this trait. Others note that certain animals react strongly to water. On the subject of the *haki* substance, **Aristotle** observed that the red variety is the most noble and potent, whereas the yellow is less so. If the red variety is applied to a human, it does not affect them as dogs are affected, but if it is applied to a stone, it may dissolve or change.

Concerning **Yaqut** (Ruby/Sapphire), it comes in various colors, though the red is the most prized. It is characterized by its hardness and brilliance. Regarding its formation, it is believed to remain in the depths of the earth for a long duration, where it gradually thickens and acquires its properties through the intense heat of the mineral earth.

> **Aristotle** stated that among the varieties of these stones, the red is the most noble. When subjected to fire, the red variety resists and endures much longer than the yellow variety.

If the red stone is heated until it melts, it forms a thick, red liquid. If it is yellow, it melts more quickly and is less resilient. Aside from these, other colors exist, but they lack the potency of the red and yellow varieties. None of these other colors possess the same therapeutic properties.

Among these stones is a famous one known to cure various stomach ailments. It is also said to be effective against the plague. Furthermore, it is believed that this stone can treat the effects of war wounds and alleviate extreme thirst.

Another substance, **Qattan**, is described by **Aristotle** as a stone that provides relief and healing. It is particularly effective for internal organ inflammation, swelling, and the restoration of health to the body's internal systems. This knowledge is common among scholars and the general public, who believe that such substances are born from the interaction of water and earth.

Part Three: On Fatty Substances

It is recognized that heat and cold are opposing forces; the heat of summer is the antithesis of the cold of winter. Consequently, they cannot coexist in the same space.

When the heat of summer returns, fatty substances that had solidified during the winter begin to liquefy.

This phenomenon is most evident in the mountains and the deep layers of the earth. The fatty substances found in these locations are affected by the shifting temperatures of the surrounding environment. When exposed to heat, these substances melt and flow; when exposed to cold, they thicken and solidify. Depending on the intensity of the heat and the composition of the surrounding air, these substances may form large masses or transform into **naphtha**. Through these natural cycles of heating and cooling, the earth produces various oily essences, by the will of God. ## The Genesis of Minerals

The formation of minerals is driven by the interplay of the four primary forces: heat, cold, moisture, and dryness. Moisture, being heavy, settles into the depths of the earth and permeates the subterranean caverns and voids. Conversely, heat, being light, rises and ascends through these same apertures. When these opposing forces encounter one another, they collide and mingle within the earth's depths.

Over vast periods of time, the persistent heat of the earth acts upon these mixtures, purifying and distilling them. The terrestrial moisture blends with various vapors; as these vapors expand and contract under the influence of alternating heat and cold, they gradually condense. Eventually, this process produces the distinct essences of various minerals. Once these minerals have reached their mature state, they remain in the earth until they are extracted.

On Lead

As for **Lead**, it originates from the fusion of aqueous and terrestrial vapors. When these elements combine, they initially form small droplets of water. As these droplets fall upon the earth, they coalesce into larger spheres, which then absorb and blend with the surrounding earthy vapors. This process continues until the substance transforms into a singular, dense mass of **Lead**.

> Aristotle observed that the essence of lead originates from certain substances that enter the stomach, where they are processed.

It is said that **Lead** is an effective treatment for various ailments, including those affecting the skin and internal organs. However, its use must be cautious. When lead is exposed to fire, the resulting fumes can be toxic; if inhaled or handled improperly, it may cause severe illness or even death. The smoke produced by lead is known to impair the senses, potentially causing blindness or deafness. Some alchemists claim that these

vapors can drive away pests and insects, though others warn that the fumes can be lethal if they penetrate the ear canal.

On Sulfur

Regarding **Sulfur** (brimstone), it is formed from the combination of aqueous and aerial vapors. When these elements undergo intense interaction, the resulting substance takes on the characteristics of sulfur.

> Aristotle noted that the essence of minerals, including sulfur, is derived from the primordial elements of the earth. ## Pharmacological Properties of Minerals and Natural Substances

The white variety is similar to salt, while the yellow is more potent. It can be found in various locations, including areas where it rises from the earth. When used, it can be particularly effective for treating certain acute conditions, including those affecting the head and the temples. In some instances, it may appear as a fluid, similar to a spring of water flowing from the earth. This substance is often associated with specific environmental conditions and seasonal changes.

Sulfur is highly recommended for treating eye ailments. It should be processed and applied carefully; for instance, when mixed with vinegar and applied to the abdomen, it can strengthen the body and treat internal ailments such as gout. Some practitioners suggest that when sulfur is applied to the site of a sting or burn, it helps alleviate the pain and promotes healing.

Bitumen (Pitch)

Bitumen is a substance that can emerge from water sources or be found naturally in the earth. It is characterized by its cold and dry nature. When sourced from the earth, it is used to treat various conditions. If applied as a plaster, it is effective for treating abdominal issues, respiratory distress, and chronic coughs. According to the **Chief Physician** (*Al-Sheikh al-Ra'is*), it is particularly useful for treating abdominal inflammation, healing wounds, and serving as a protective coating for the skin.

Natron (Soda)

Natron is a mineral that floats on water and occurs in both white and black varieties. The white variety is used for specific therapeutic purposes, while the black variety is noted for its ability to rise with the wind. It is effective in treating inflammation of the eyes and various respiratory ailments. For internal use, a dosage of half a *mithqal*

dissolved in water is recommended to treat lung congestion, throat infections, and edema (dropsy).

Mineral Bitumen (Mummy)

Mineral Bitumen (often referred to as *Mummy*) is highly prized for its healing properties. It is exceptionally effective for treating joint pain, bone fractures, bruises, and deep contusions. Additionally, it is used to treat severe headaches, migraines, throat infections, and cases of choking. When applied topically to the site of a sting or burn, it provides significant relief and accelerates the healing process.

Ambergris

Regarding **Ambergris**, there are various opinions on its origin. Some believe it is a substance excreted by whales or other large sea creatures, which then floats on the ocean current until it washes ashore. It is highly valued both as a medicinal ingredient and as a fragrance. It is noted for its purity and its ability to be processed into a potent remedy for various ailments. ...the soul, the brain, the heart, and the spirit. It is beneficial for the brain and heart, as well as the nerves. Its effect on the spirit is significant, and it is highly effective in treating congestion. It can be consumed in drinks and is generally beneficial; however, overdosage may be harmful. This concludes the discussion on minerals; a discourse on fire and animals will follow, God willing.

The Second Observation: Plants

Plants occupy an intermediate position between minerals and animals. In this sense, they are distinct from minerals—which lack growth and movement—and differ from animals, although they share the capacity for growth. God, the Almighty, has designed every created thing to possess only what is necessary for its existence and survival. Thus, plants lack the need for the sensory perception and locomotive movement found in animals.

Plants emerge from the **fine earthly elements** and water. Through the power of God, these elements are organized so that some parts of the plant support others, allowing the plant to grow upward. As it develops, it produces stems, branches, leaves, and flowers.

The vital power within plants is divided into two types: the **serving force** (*al-quwa al-khadima*) and the **noble force** (*al-quwa al-mahmuda*).

- The **serving force** is responsible for the plant's basic biological maintenance. This includes the power of ascension, which draws water upward from the soil against its natural tendency to descend. It also includes the power of retention, which keeps moisture within the plant to prevent it from evaporating or leaking, and the distributive power, which spreads nutrients throughout the organism.
- The **noble force** is akin to the soul in animals. It is the driving force that guides the plant toward its full maturity and development. Within this is the **generative force**, which is responsible for the creation of seeds and the formation of flowers and fruits. This force ensures that each species maintains its unique characteristics—producing the specific forms of walnuts, almonds, pomegranates, or figs.

Finally, unlike animals, plants do not possess the power of locomotion. They cannot move their entire bodies from one place to another. Instead, their movement is limited to growth, as their branches and leaves extend and reach toward the sunlight. The abundance and growth of vegetation are facilitated by water and irrigation, as the clouds distribute rain across the northern lands, nourishing the forests and groves. Through the divine will of **God**, seeds are brought to fruition and plants emerge from the earth at their appointed time. Just as the plant emerges from the seed, the living creature emerges from the womb; both reflect the profound wisdom of the Creator, proving that the cycles of life and death are governed by a singular, divine order.

The First Part

Trees and Vegetation

The structural framework of trees—their stems and trunks—mirrors the skeletal systems of animals in both strength and composition. The essence of the plant is channeled into its growth, much like how the biological materials of animals are utilized for their development. In this regard, plants share a fundamental kinship with animals, particularly in their basic need for nourishment.

Just as animals require food for sustenance, plants draw their nutrition from the soil and water. Water serves as the primary life-force; it is absorbed and distributed throughout the plant's system in precise proportions. The ascent of sap through the trunk to the branches and leaves is analogous to the circulation of blood through the veins of a living creature.

Furthermore, the intricate network of veins found in leaves—which branch out and spread across the leaf's surface—closely resembles the vascular systems of animals. This

design allows the leaf to maximize its exposure to sunlight and air, demonstrating the exquisite craftsmanship of the **Creator**.

The interplay between the plant and its environment is equally sophisticated. The leaves are structured to capture the sun's rays and breathe the air, converting these elements into energy. When the sun's intensity is balanced, it promotes growth; however, excessive heat can wither the leaves or scorch the plant, just as extreme conditions affect animal life.

This biological harmony is a testament to the divine signs provided for those who reflect upon them. As noted by scholars, the resilience of certain species—such as the *Atrash* tree—highlights how nature adapts. The leaves of such plants are uniquely designed to withstand the sun's heat, ensuring the plant's survival through a specialized physiological response. ## **Medical Applications and the Myrtle**

This treatment was applied using the *mousa* method to heal various parts of the body. Similarly, when burned, the material acts as a remedy for skin conditions such as *kalan* and *bahaq* (vitiligo). It also prevents the recurrence of *ratla* (a type of skin lesion). The leaves of the **Myrtle** (*Al-Aas*), when applied topically, strengthen and beautify the hair; when processed into a powder and applied, they prevent hair loss by strengthening the roots. Furthermore, a decoction made from the fruit of the **Myrtle** is beneficial for treating excessive perspiration. The seeds, when administered as a suppository, are effective in expelling intestinal worms from the human body.

Ebony (*Al-Abnus*)

Ebony is a tree characterized by a dense, dark wood that resembles blackened timber. Its wood is exceptionally hard and heavy; unlike most woods, it does not float but sinks immediately upon contact with water, bearing a resemblance to "sea-wood."

It is noted that when exposed to the sun, certain preparations of this wood emit a pleasant fragrance. Furthermore: - Burning its sawdust in a closed room is believed to protect against dry, harmful winds. - It is used as a remedy for eye ailments. - It is effective in treating burns caused by fire and is beneficial for stomach disorders.

Citron (*Al-Utruj*)

The **Citron** is a variety of tree grown exclusively in the Holy Lands. According to agricultural experts, planting pumpkin leaves beneath a citron tree increases its yield and prevents the fruit from falling prematurely.

To protect the fruit from cold weather, pumpkin leaves should be layered over the small fruits. It is further suggested that for those wishing to maximize the harvest and ensure the fruit remains on the branch, they should mix pumpkin fruit with blood and place it at the base of the tree. If the tree is treated with specific minerals, the fruit may remain on the branches throughout the entire year.

Regarding its medicinal properties: - A mixture of citron and barley is used for bloodletting treatments. - Applying it topically can purify the blood and eliminate the lingering odors of garlic and onions.

The scholar *Al-Banna* notes in *Kamal al-Khawas* that the leaves of the **Citron**, when crushed and kneaded with almond oil, can be administered to those suffering from certain hereditary ailments.

> The poet described it as: "A body as graceful as a golden poem, mounted upon a steed of unmatched beauty; its scent is intoxicating and its color mesmerizing."

Ibn al-Muqayid adds that certain types of horses are associated with the stones of *Al-Hakar*. ## Medicinal Applications and Botanical Properties

...it was said that only vinegar, red wine, and *adam* should be applied to it. For the face, an ointment made from the bark is used to treat skin conditions. For the eyes, a decoction of the bark is beneficial. Regarding the tree's bark, it is believed that wearing it protects the body from the effects of cold winds. The fruit is used to treat colic and intestinal distress, as it helps soothe the digestive tract. Its juice is applied topically to treat skin blemishes and is also used as a remedy for women's health; when applied to the arms, it is said to be beneficial.

Pear (*Ijjas*)

It is said that the **pear** is highly beneficial for the stomach. When the fruit is ripe, it possesses a sweet and pleasant taste. If the tree is fully grown, its properties are used to treat the heart, specifically to reduce excess heat and yellow bile. To treat stomach ailments, the pear should be prepared as a decoction. Furthermore, its juice is beneficial for the kidneys, and when used as a rinse, it treats inflammation of the throat, mouth, and tongue, helping to clear secretions.

Azadrukht

The ***Azadrukht*** is a large, well-known tree native to the lands of **Turan**. Its fruit closely resembles the *nabq* (jujube). The tree is characterized by its small leaves and

long, slender branches. Its juice is considered beneficial for treating ailments of the chest and throat, and is particularly useful for respiratory issues. Additionally, the fruit is used to treat kidney disorders.

Awlan

The ***Awlan*** is a tree found in the wilderness, characterized by its abundance of thorns. It is noted for the strength of its wood; when harvested, the timber is durable and highly valued for its resilience. It is regarded as a blessed and useful tree. ## The **Ban** Tree (*Moringa*) The **Ban** tree is well-known for its medicinal properties. Its nature is hot, making it effective in treating **measles** and combating dryness. The master notes that its oil is highly beneficial for treating skin conditions and reducing inflammation.

Properties of the **Ban** Fruit

The fruit of this tree is sour and red. According to the master, its nature is hot and dry, which serves to strengthen the body's constitution. Its oil is particularly effective for treating **coughs** and other respiratory ailments. Furthermore, it is used to suppress the **appetite** and is incorporated into various medicinal syrups to treat internal disorders.

The **Sidr** Tree (*Ziziphus*)

The leaves of the **Sidr** (Lote) tree possess significant healing properties. The master states that they are beneficial for relieving pain in the **testicles** and promoting the health and cleansing of the **uterus**. Additionally, the plant is used to repel **poisons** and toxins. Its oil is applied topically to treat swelling and skin irritations. It is noted that while its nature is distinct, it is highly effective when used as a poultice.

General Medicinal Applications

The master further describes the broader benefits of these botanical extracts, noting their effectiveness in treating **urinary odors** and alleviating the bone and joint pains associated with **old age**. These remedies are also credited with soothing the nerves and restoring overall vitality to the body. ## The Oak The **Oak** is a tree found among the mountain forests. It is well-established that its characteristics are robust; among trees, it is as strong and sturdy as the limbs of a powerful beast. It is known that the leaves of the **Oak** are of superior quality, and nothing quite matches them. Some say the leaves of the *Rin* tree resemble those of the oak in their properties. Medicinally, the oak is beneficial for treating poisons from arrows and insect stings, and it is used in blood-letting treatments.

The Apple

According to the author of *The Art of Agriculture*, when planting **Apples**, one should graft four rose-buds around the branch to encourage fruiting. It is noted that if the tree is tended during the spring, the fruit takes on a deeper red color. Some practitioners suggest that grafting red roses or watering the tree with aged wine can enhance the color and quality of the fruit.

The **Apple** is beneficial as an antitoxin, and its fragrance is said to wonderfully invigorate the spirit and the senses. While some believe that consuming apples can cause nerve pain in certain individuals, they remain highly effective against poisons. Furthermore, the sap of the tree is used to alleviate various types of pain.

The Terebinth (*Natafar*)

The sap of this tree is a potent remedy against poisons, particularly for treating **scorpion stings**. This great tree is found in the mountains of the **Roman lands**, from which the *Natafar* (resin) is extracted.

When applied to fresh wounds, the resin prevents infection and promotes healing. It is also beneficial for treating human pain, specifically for ailments of the chest. The smoke or scent of the tree is highly effective in treating chronic coughs. Additionally, its properties are used to treat skin diseases, such as mange or alopecia. ## The Mulberry (*Al-Tut*)

The **Mulberry** is highly regarded for its ability to strengthen eyesight and treat ailments of the throat. According to the learned authorities, the fruit is beneficial for the general health of the body and its various organs.

The properties of the plant vary by type: - **White Mulberry**: Its fruit and leaves are used to promote overall vitality. - **Black Mulberry**: The juice of the black variety is particularly potent. When applied or ingested, it is an effective remedy for alleviating pain in the joints and bones.

Furthermore, the juice and leaves of the **Mulberry** are employed in various medicinal preparations to treat inflammation and other internal ailments.

The Fig Tree (*Al-Tin*)

The **Fig** is distinguished by its broad, lobed leaves and its exceptionally sweet fruit. Its juice is prized for its therapeutic effects on the respiratory system, specifically in treating conditions of the chest and lungs.

The medicinal utility of the tree extends beyond its fruit: - **The Wood**: The wood of the fig tree is used in traditional treatments to address specific physical pains and inflammations. - **The Leaves**: The leaves are utilized for their healing properties, often applied to treat skin conditions or integrated into medicinal blends.

The authorities emphasize the fruit's natural sweetness and its ability to provide nourishment and relief to the body. Tradition and religious texts further attest to the blessings of this tree, as noted in the accounts of the **Prophet Muhammad**, who recognized the value and benefits of such botanical wonders. ## The Fig

...the **Fig**. Consuming the fruit raw is beneficial, though it is even more effective when dried. It serves to clear excess phlegm and yellow bile from the body, and is particularly useful for treating coughs and respiratory congestion. When prepared as a poultice mixed with honey, it can be applied to the skin to treat wounds, ulcers, and hardness.

Furthermore, the **Fig** is an excellent remedy for stimulating a lost appetite. It is also noted as an effective treatment for the sting of a **scorpion**.

The Sycamore Fig

The **Sycamore Fig** (*Jamiz*) is a tree very similar in appearance to the common fig tree. Its leaves resemble those of the *nūsh* plant, and its branches are expansive. It is frequently found growing in marshy or wet areas.

The fruit of the **Sycamore Fig** may be eaten either raw or cooked. Medicinally, it is used to treat joint pain, inflammation, and hard swellings. It is also believed to be beneficial when consumed as a food or beverage to treat specific internal ailments.

The Walnut

The **Walnut** (*Jawz*) is one of those trees that flourishes only in cold climates. According to agricultural practice, if one wishes to plant a walnut tree, the shell should first be prepared and left for several days before being sown in the soil. Once established, the tree grows and eventually bears fruit.

The shells of the **Walnut** are versatile; they can be processed to create a surface similar to parchment for writing. In medicinal practice, walnut preparations are used to treat conditions affecting the brain and head. Additionally, they are used to treat the lungs and are applied topically to heal skin conditions and wounds. ## Castor Bean

The **castor bean** is highly regarded for its therapeutic properties. When prepared correctly, it is used to treat ailments such as severe headaches and the heaviness of the

tongue. It is particularly effective when the skin of the seed is removed and the oil is extracted.

According to certain practitioners, the oil is a powerful remedy for enhancing overall vitality and strength. It is also noted for its efficacy in treating *ophthalmia* (inflammation of the eyes). In Persian traditions, it is recognized for its ability to promote growth and restore vigor to the body.

Willow

The **willow tree**, known in Persian as *safsaf*, is characterized by its light and airy essence. Its bark and leaves are processed into preparations that are believed to strengthen both the blood and the brain.

Regarding its medicinal application, the renowned physician **Avicenna** noted:

> The willow is used to cleanse the blood and treat inflammation. When prepared as a decoction, it helps in clearing the mind and strengthening the neurological functions of the brain.

Furthermore, its properties are said to be particularly effective when used to treat conditions involving the blood's circulation and purity.

Peach

The **peach tree** is valued for the diverse uses of its various parts, from the fruit to the root. The kernel within the stone is of particular importance; it is processed to create remedies that address internal imbalances.

The root of the tree is described as having a potent nature, while the blossoms are used in specific preparations. The fruit's flesh is praised for its nutritional value and its ability to soothe the system. Observational notes suggest that the tree's health and fruit quality are significantly influenced by the quality of the soil and the frequency of rainfall. ## Medicinal Flora and Their Properties

For individuals with a hot temperament, the juice of the **Shafan** tree is recommended. This is a large tree characterized by an abundance of thorns. According to the *Chief Sheikh* (**Avicenna**), the water derived from this plant is highly beneficial for treating certain ailments. Furthermore, it is noted for its efficacy in treating conditions related to the uterus.

The Dar Tree

The **Dar** tree is distinguished by its foliage and fruit. It is believed that this plant invigorates the spirit and strengthens the skeletal structure. The *Chief Sheikh* notes that when applied to the face, it provides a soothing, sweet, and moisturizing effect. Additionally, it is used to strengthen the gums and the jawbone.

The Lote Tree (*Sidr*)

The **Lote Tree**, known as *Sidr*, is considered one of the most magnificent and beneficial of all trees. Its properties are particularly valued for their ability to mend broken bones. The leaves are noted for their unique shape, resembling five fingers.

The *Chief Sheikh* asserts that the potency of the *Sidr* tree is superior to that of many other plants. Specifically, its bark, when prepared as a medicinal paste, is highly effective in relieving toothaches and other pains associated with the mouth and gums.
Laurel

The **laurel** is characterized by its green foliage and thrives in humid environments. Its leaves are arranged in a manner that resembles the structure of specific medicinal herbs. Regarding its therapeutic properties, it is noted that:

> If one wishes to treat epilepsy, they should gather **laurel** leaves and prepare them as follows: blend the leaves with barley, then filter the mixture. This liquid should be administered to the patient.

Additionally, if the preparation is processed with honey and water, it serves as a remedy for various ailments. When the leaves are combined with barley and boiled, the resulting tonic is effective for respiratory health and clearing the chest.

Pomegranate

The **pomegranate** tree is among the most productive and abundant of the fruit-bearing trees, favoring warm climates. Its growth pattern is distinct: when it blossoms, it produces a profusion of flowers, and as the fruit matures, it can vary in taste from sweet to sour or astringent.

Regarding its medicinal applications, it is observed that:

- **The Root**: The root of the **pomegranate** can be used to treat specific internal inflammations and ailments of the limbs.

- **The Peel**: The rind of the fruit is highly valued for treating stomach disorders and regulating digestion.
- **The Fruit**: The seeds and juice provide nutritional value and are used in various traditional remedies.

Furthermore, it is said that the **pomegranate** root, when processed and mixed with water, can be used as a wash for wounds to accelerate healing. In certain traditions, the wood of the tree is noted for its strength and durability, though it is observed that birds often avoid nesting in its denser branches. ## The Pomegranate

The stalks of the **pomegranate** are remarkable for their ability to repel pests, as is the smoke produced from its wood. According to an experienced practitioner, this smoke is also effective in treating *ramad* (ophthalmia). Furthermore, the fruit is said to strengthen the body and enhance the vitality of the individual.

Ibn Abbas (may Allah be pleased with him) spoke of the *abqatir* pomegranate, noting its purity and effectiveness. It is believed that when a person consumes it, it purges the heart of the "devil of whispers," thereby relieving obsessive anxiety and mental distress.

Regarding its practical applications, some maintain that if a person suffers from a cold ailment, applying the juice of the pomegranate can provide relief. Additionally, the smoke from pomegranate wood is used to protect livestock and animals from insects and vermin.

The Olive

The **olive** tree is renowned for its vast benefits, as noted by **Ibn Abbas** (may Allah be pleased with him). Its virtues are further affirmed in the **Quran**, which describes it as a blessed tree.

There is a tradition that when **Adam** (peace be upon him) felt the burdens of his existence and complained to God, the Angel **Gabriel** descended to him. Gabriel brought an olive tree and commanded Adam to utilize it, stating:

> "This tree provides a cure for every ailment known to man, with the sole exception of death."

The olive tree is unique in its nature; its wood does not decay like other timbers, and its oil is unmatched in quality. Expert agriculturists note that the olive tree is exceptionally hardy and thrives in various soils, particularly in regions like **Jordan**, where it grows in abundance and strength.

Therapeutic Uses of the Olive

The olive tree and its derivatives are utilized in several medical treatments:

- **Menstrual Health**: The edible parts of the olive can be used to induce menstruation or expel menses.
- **Ear and Nerve Treatment**: The roots of the olive tree are employed to treat ear infections and soothe inflamed nerves.
- **Joint and Muscle Pain**: Traditional Arab medicine suggests that olive leaf extracts, when prepared correctly, can treat rheumatism and joint inflammation.
- **Ocular Health**: Olive-based preparations are used to treat *ramad* (eye inflammation) and other ocular ailments.
- **Internal Remedies**:
  - When olive oil is mixed with honey and consumed, it is believed to alleviate joint pain and general bodily inflammation.
  - Olive oil is highly effective in treating **hemorrhoids**.
  - It is used as a remedy to relieve flatulence and expel trapped gas from the body. ## **Wormwood and Wild Olive**

Wormwood (*ash-shih*) is highly beneficial for treating night blindness, corneal opacities, and various intestinal fluxes. Similarly, the application of **Wild Olive** is effective for alleviating muscle cramps and enhancing physical strength.

It is recorded that the Prophet Muhammad (peace be upon him) recommended the use of these remedies. Applying these treatments to the head can relieve pressure and soothe the nerves. Furthermore, **Wormwood** is effective in treating headaches and relaxing tightened muscles and tendons.

Wild Olive is specifically noted for its ability to clear the eyes and treat ocular inflammation. It is also beneficial for treating ailments of the heart and nerves, as well as other internal diseases. May God grant success.

The Haiba Tree

The **Haiba** tree is utilized for several medicinal purposes. Its extracts are used to treat respiratory congestion and systemic weakness. The wood of the tree is known to repel pests and insects.

To treat toothaches and strengthen the veins and limbs, a preparation is made by boiling the plant with rose water. This decoction also serves to soothe the body.

Additionally, when the leaves are prepared and applied to the eyes, they are effective in treating *ophthalmia* (conjunctivitis).

The Quince

The **Quince** is a well-known and renowned tree. Regarding its virtues, it is narrated:

> I visited the Messenger of Allah (peace be upon him), and he pointed toward a fruit, saying, "This is the quince; it is beneficial for the heart and brings peace to the soul."

It is further noted that the **Quince** is beneficial for facilitating childbirth and improving the health of the mother. Additionally, it is used as a detoxifying agent to cleanse the body of impurities and toxins. ## Medical Properties of Selected Botanicals

The Master Physician stated that the **Oleaster** (*Sanjad*) quenches thirst and strengthens the stomach. When applied to the skin, it serves as a tonic; for women, it improves the complexion and softens the skin. If applied to the neck, it helps alleviate tension. For men, application to specific areas of the body is believed to enhance vigor. Furthermore, it is beneficial for the throat; when mixed with honey and applied externally, it eases inflammation.

Sumac

Sumac is a well-known tree that often grows wild without the need for cultivation.

> **The Master Physician** noted that it strengthens the stomach and helps expel yellow bile from the intestines and internal organs. It is also effective in treating wounds, reducing inflammation and swelling, and is particularly beneficial for treating hemorrhoids when applied topically to the affected area to soothe and shrink them.

The Desert Tree

There is a specific tree of the wilderness frequently praised in **Arabic poetry**. When inquired about its nature, the Arabs describe it as a resilient plant of the waste. God knows best.

The Amber-Resin Tree

This is a renowned tree, known to the Romans for possessing properties similar to **amber**, specifically the ability to attract gold particles.

The Master Physician recommends its use for treating fistulas and hemorrhoids; when the wood is burned, the resulting smoke acts as a remedy. This smoke is said to relieve pain, ease the symptoms of hemorrhoids, and provide significant strength to the kidneys.

May God grant success in achieving the correct understanding. ## **Shabbāb** The **Shabbāb** is a tree with leaves resembling those of the *Sabil*. Its fruit is about a finger in length and hangs in clusters. Each fruit contains three black seeds. It is also known as the **Kings' Fingers**. **Avicenna** (*Al-Shaykh al-Ra'is*) noted that it is effective in treating joint pain, gout, and sciatica. Additionally, boiling its leaves in meat broth is beneficial for treating colic.

Ahablūt

The **Ahablūt** tree is found in the Levant, the lands of the Romans, and Iran. Its fruits are distinct, resembling small black berries, and have a taste similar to raw almonds. **Avicenna** stated that this plant is excellent for neutralizing toxins and is useful in treating blood-related ailments.

Sandalwood

Sandalwood is a well-known tree native to India. It exists in two varieties: white and red. According to **Avicenna**, white sandalwood is beneficial for treating headaches when mixed with water and applied topically to the head; it is also effective against various other physical ailments. Other Arabic sources mention that the yellow variety is beneficial when applied to the body and is equally effective in relieving headaches.

Sabbūr

The **Sabbūr** is a renowned tree primarily found in specific regions. Its wood is highly resinous, and when moist, it possesses a consistency similar to soft wax. This resinous essence is used to treat joint pain. **Avicenna** recommended selecting the seed of the **Sabbūr** and extracting its substance to treat inflammation and swellings. ## Pine Resin **Pine resin** (*al-sunubar*) is highly effective for repelling mosquitoes and other insects. The expert notes that its most potent form is when it is burned as incense. It is particularly beneficial for treating nerve pain, edema, and scorpion stings.

The Oak Tree

The **Oak Tree** (*shajarat al-ballut*) is found in the mountains of Yemen. Its fruits possess strong astringent and binding properties. When cooked and refined, the resulting

preparation serves as a remedy for sciatica and joint pain. It is also used to clear chest congestion and phlegm. Furthermore, it is believed to enhance physical strength and provide a pleasant fragrance to the breath.

The Bitter Orange Tree

The **Bitter Orange Tree** (*al-naranshiya*) is widely recognized for its medicinal value. Its leaves are highly effective in treating disorders of the spleen and alleviating general bodily pain. It is also utilized as a treatment for lice. The smoke generated from burning its wood is used to treat moist ulcers and smallpox. Additionally, it is employed to treat various ailments of the neck and to reduce tremors.

The Gum Tree

The oil derived from this tree is used to strengthen the bladder, and its leaves offer similar benefits. The expert notes that the plant produces a resin similar to glue. This substance is frequently used in veterinary medicine, particularly for treating camels. Distilled drops from this plant are also used as a remedy for headaches. ## The Ashar Tree

The **Ashar** tree is characterized by its dense foliage and the expansive, cooling shade it provides. Its wood is prized for its durability and strength, making it highly useful for various constructions. Its growth patterns and the nature of its branches provide a reliable shield from the sun, and it is noted for its resilience and long-lasting utility.

The Oak Tree

The **Oak** tree is described as having a distinct nature. According to the observations of **Al-Jahiz**, the tree's growth and characteristics vary across different seasons. There is a belief that oak trees exist in male and female varieties, with the female trees bearing the fruit.

Of particular importance are the **Galls** (*Al-Afs*) produced by the tree. These are highly valued for their medicinal properties: - They are used to strengthen the physical constitution and bolster the body's vigor. - They serve as a remedy for various human ailments, specifically by purging corrupted humors and excess phlegm from the system. - When processed, they are used in preparations to darken the hair and maintain its health.

The Jujube Tree

The **Jujube** (*Unnab*) is a renowned tree, particularly famous in the region of **Jurjan**. It is highly regarded for its therapeutic properties, especially regarding the blood: - It is used as a hemostatic agent to stop bleeding and soothe inflammation. - It is believed to balance the body's internal heat and dry excess moisture in the blood.

The physician **Galen** noted that the *Unnab* is effective in drying the blood and improving the complexion. When applied topically or consumed, it helps clear the skin and brighten the face, removing discoloration and restoring a healthy glow. ## Agarwood

The wood of this tree grows on the islands of the **Indian Sea**. It penetrates deep into the earth until it begins to decay, at which point the pure **Agarwood** (*Oud*) is extracted.

> The Sheikh stated that this wood is aromatic and fragrant; it clears the senses and uplifts the heart. When applied as a rub, it treats joint inflammation and respiratory distress. Furthermore, a syrup made from this wood serves as an effective remedy for painful flatulence.

The Shahun Tree

The **Shahun** tree is characterized by wood that can endure long periods of drought without water. It is noted that pigeons often seek shelter among its branches.

The flowers of this tree are used to treat various gynecological ailments in women.

> The Sheikh noted that it is used to treat axillary inflammation, promote urinary flow, and alleviate diarrhea. May God grant success.

The Resin Tree (*Sadid*)

Known in Persian as ***Sadid***, this is the **Resin Tree** (*Al-Rusn*). Its wood is highly prized for the fragrance it produces when burned.

The leaves of this tree are highly beneficial and are used to treat various ailments. It is also mentioned that the aromatic resins derived from it are used in medicinal preparations.

Sandalwood and the Markh Tree

As for **Sandalwood**, it is sourced from both **India** and **Rome**.

> The Sheikh stated that its fragrance is sweet and aromatic, providing general benefits to the body.

Additionally, the ***Markh*** tree is discussed. Its properties are used to treat mental instability and madness. When prepared as a medicinal drink, it is administered in specific quantities to restore balance to the mind. ## Pistachio

The **Pistachio** is a tree similar in form to the almond, though its wood is more reddish and catches fire more readily. Its oil possesses properties distinct from those of other woods. It is noted for its effectiveness in repelling insects and vermin. Regarding the "head" of the pistachio, it is beneficial for treating the eyes, and the shells are used as a remedy for eye conditions.

Pepper

Pepper is a tall climbing vine. Its berries are gathered from the branches as they ripen. When the berries reach maturity, they are harvested, appearing as though they have been strung together like a sequence of beads. It is noted that the plant's growth and the arrangement of its fruit are unique, resembling a meticulously crafted necklace.

Hazelnut

> Galen notes that pepper serves as a diuretic and is beneficial for improving vision.

Regarding the **Hazelnut**, it is a tree associated with various folk beliefs. It is said that if one draws a circle around a scorpion and places a hazelnut within that circle, the scorpion will be unable to escape or cross the boundary. Furthermore, some compare the characteristics of the hazelnut tree to those of the pomegranate, noting that the scent of the hazelnut is aromatic and distinct. ## Eye Treatment and the *Al-Zahraj* Tree

The yellowing of the eye is treated with specific regimens and exposure to fresh air. According to medical authorities, it is treated with a mixture of *agarwood* and *sandalwood*. If the condition persists, a poultice of *myrrh* and *frankincense* should be applied. This treatment, combined with a gentle massage of the area, helps clear the affected site.

Al-Zahraj (*The Zahraj Tree*) This is a tree characterized by its lush green foliage. Its seeds are harvested during specific seasons. It is noted that the *Al-Rayyan* tree is of a similar nature. The properties of this plant include: - **Hair and Skin Care**: It strengthens the hair and is used to treat skin conditions and blemishes. - **Respiratory Health**: It is effective in treating coughs and clearing phlegm. - **Dermatology**: Its

seeds are used to treat freckles and skin pigmentation. - **Emergency Use**: It serves as an antidote for the bites of dogs and other poisonous animals.

Al-Qaranful (Cloves)

Al-Qaranful is a small tree found in various regions. It is noted that inhabitants of the *Jazeera* region rarely use it in their cooking unless it is sourced from specific lands. According to the *Al-Rayyan* tradition, cloves possess a pleasant aroma and taste. Their medicinal benefits include: - **Digestive Health**: They are used to treat ailments of the stomach and intestines. - **Neurological Benefits**: Cloves are believed to strengthen the brain by expelling cold humors and black bile. - **Cardiac and Emotional Health**: They strengthen the heart and are said to elevate the spirit and bring joy.

Qasab (Cane/Reed)

Qasab is a well-known plant with many varieties, the finest of which are found in Egypt. Its primary medicinal uses include: - **Skin Conditions**: It is used to treat *alopecia* (patchy hair loss) and other skin eruptions. - **Respiratory Relief**: It is highly effective for treating chest pain and congestion, as it helps clear the chest of excess moist humors. - **Utility**: Beyond medicine, the stalks are used to craft pipes and flutes. - **Otology**: The root of the plant is particularly beneficial for treating infections and ailments of the ear.

Among its varieties, the *Qasab al-Zura* (field cane) is noted for its specific therapeutic properties, as detailed in the teachings of the physicians. ## Botanical Remedies and Medical Properties

The plume-like parts of this plant are beneficial for restoring **vision** and purifying the **blood**, as they alleviate congestion and treat chronic **coughs**. When administered, it aids in purification and the elimination of waste. If the substance is processed and exposed to air, it possesses a volatile nature that acts upon the body's internal systems. It is particularly effective in strengthening the **heart** and treating various internal blockages. Furthermore, it assists in regulating **urinary functions** and clearing the bladder. If the resin is prepared correctly, it can be used to treat joint pain and inflammation, restoring strength to the limbs.

Camphor (*Kafur*)

Camphor originates from a massive tree found in **India**. It is noted that the tree's trunk is hollow, and the camphor essence is formed within this cavity. The extraction

process involves heating the wood, which causes the camphor to liquefy and flow. This essence is then collected from the base of the tree.

In terms of medicinal use, **Camphor** is highly effective for: - Relieving severe **chest congestion**. - Treating persistent **coughs**. - Strengthening the **sensory organs**.

The Grape Vine (*Al-Karm*)

Among all botanical species, the **Grape Vine** is considered one of the most beneficial. Its properties vary based on the variety of the fruit; for instance, the **white grape** is distinguished from the **red grape** in its potency and effect on the body. The essence derived from the vine is known to be strengthening, particularly for those recovering from illness. The juice and extracts of the vine provide vitality, acting as a tonic for the system and improving overall health. ## Medicinal Properties and Botanical Observations

Regarding the treatment of vines, it is noted that for those seeking to enhance the vision of the eye, certain preparations are used. To protect vineyards from worm infestations, one may apply **naphtha** or treat the vines with a mixture containing the blood of the *ratt* or yellow bile, which prevents the pests from taking hold. It is further advised that once the vines are pruned, the liquid that drips from them—the sap—should be collected. This "vine-water" is highly effective in curing extreme fatigue.

According to the scholar **Al-Sheikh**, the essence of the vine is beneficial for warming the body and strengthening the physical faculties. When ground into a fine powder and applied, it serves as a remedy for "hot" headaches, providing a soothing effect.

Another remarkable variety mentioned is the ***Uyun al-Baqar*** (**Cow's Eyes**), prized for its pleasant fragrance. Its appearance is distinctive; the fruit clusters resemble the slender fingers of chaste maidens, with bunches roughly the size of a forearm. These clusters are sugary and hang delicately from the plant.

The text also describes a substance known as ***Al-Bahr***, which is used to stimulate bowel movements and aid digestion. Other sources suggest it strengthens the appetite. Additionally, certain preparations are recommended for treating snake bites and, when applied topically, are effective in treating hemorrhoids.

An account is related from the era of a certain King, regarding hunters in the mountains who discovered "The House of Poisons." There, they found a substance similar to honey that had been reduced and thickened. This liquid became deep red and viscous due to intense heat. The narrative describes the potent effects of this substance: those who

consumed it fell into a deep, heavy sleep. Some accounts suggest that while it could be beneficial in small amounts, others who drank it suffered severe consequences.

It is mentioned that the sorcerers of the court recognized its potency. According to the physician **Al-Nadawi**, the substance is beneficial for increasing overall libido and is an effective cure for the ailments of lovesickness. Furthermore, it is said to: - Expel toxins from the body. - Strengthen internal fluids. - Purge the internal organs, especially the joints, of **corrupt humors**.

However, caution is urged, as overuse can lead to memory loss, mental decline, and a weakening of the intellect. In extreme cases, it may cause sudden death.

Regarding external applications, it is recommended to pour the preparation on the nape of the neck to cool the body and treat burns. When applied to the scalp, it is used to treat various forms of baldness and to stimulate the skin. It is also noted to improve the appetite and can be used as a topical treatment for certain skin conditions. ## Medicinal Syrup (*Rab*) It is narrated from the Messenger of God (PBUH) that when he was given *rab* (a concentrated grape syrup), he consumed it. This substance strengthens the nerves, softens hardened tissues, and clears excess phlegm, while brightening the complexion. It is further noted that it aids digestion, purifies the stomach by warming its nature, and balances the body's humors.

The Pear Tree (**Kumathra**)

The **Pear Tree** is well-known. According to agricultural tradition, to ensure a bountiful harvest, one should prune the branches and ensure proper irrigation. It is advised to thin the fruit, leaving only one pear per branch. If the fruit is left on the tree for an extended period, it does not spoil.

The blossoms of the pear tree are believed to strengthen the brain and quench thirst. Furthermore, the fruit itself is used to alleviate thirst, clear yellow bile, and treat liver ailments. To produce elongated pears, the farmer suggests extending the branches and utilizing specific grafting or support techniques to allow the fruit to grow outward, simulating the way they hang naturally from the tree.

The Mountain Shrub (**Laghbah**)

This plant grows upon the peaks of mountains and within deep valleys. Its blossoms are exceptionally fragrant. The oil derived from this plant is applied to the head to relieve heaviness and mental fatigue. Due to its potent aroma, it is also employed as a lure in the hunting of wild animals.

The Frankincense Tree (*Kallani/Kandul*)

The **Kallani** is a thorny tree, typically growing to a height of about two cubits in mountainous regions. Its foliage closely resembles that of the *Kandul* (Frankincense) tree.

The resin harvested from this tree is used primarily to treat wounds. It is widely held that the resin of the *Kandul* strengthens the heart and provides relief from various stomach ailments. Additionally, it serves as a detoxifying agent to cleanse the body of impurities and is used to strengthen the lungs and respiratory system. ## The Almond Tree

The **Almond Tree** is a well-known species. According to the author of the treatise on agriculture, those wishing to cultivate almonds should ensure they are planted in a manner that yields fruit of superior taste and quality. It is recommended to peel the almond skins to enhance their properties.

Furthermore, the author notes that almond preparations can be used in veterinary care, particularly for dogs. When administered correctly, these remedies are said to soothe the chest and treat respiratory ailments, effectively calming the animal.

The Lemon Tree

Regarding this variety of tree, specifically the **Lemon Tree**, it is characterized by its acidic and sharp essence. While its fragrance is pleasant, its primary medicinal virtue lies in its ability to counteract the harm caused by venomous snakes.

An account is shared regarding these properties, as narrated by **Abu Ja'far**:

> I once encountered a man who had a garden where many animals resided. Among them was a *Khawwar* (mongoose), which he had tamed and kept as a pet. He recounted an incident where a large snake entered the garden and threatened the livestock. He watched as the *Khawwar* bravely confronted the serpent, engaging in a fierce struggle. The mongoose, driven by its natural instinct, eventually overcame and killed the snake. The man remarked that the *Khawwar* possesses an innate enmity toward snakes and is the most effective natural defense against them.

The account concludes by emphasizing that the *Khawwar* is a protector of the land, capable of hunting and neutralizing the most dangerous of serpents. ## The Remedy of the Serpent's Sinew

A man recounted that he encountered a creature resembling a serpent. He described how he captured it, applied heat through fire, and used a specific ointment to extract a thin sinew from its body. This sinew was then cauterized and processed. When asked about the purpose of this procedure, it was explained that this extract served as a potent remedy, specifically used to treat severe ailments of the nerves or joints, as it was believed to draw out the disease from the body.

The Prophetic Tree and Its Fruits

Regarding the nature of edible fruits and their medicinal properties, it is narrated that during the era of the **Prophets**, the **Prophet (PBUH)** prayed to **God** for a sign of truth. In response to his prayer, a miraculous tree grew instantaneously.

This tree bore fruits with distinct properties: - One variety produced a seed with a sweet taste, which was found to be beneficial for the health and vitality of the body. - Another variety produced a seed that was bitter, which served as a corrective agent for various internal imbalances.

Properties of the Succulent Plant

It is said that no person should be deprived of the benefits of the **Aloe** (or similar succulent). A **Sheikh** once remarked on its value, and a physician noted that its properties are uniquely suited for treating specific physical afflictions.

The plant is primarily used for the following: - The treatment of **hemorrhoids**. - Assisting in the repositioning or "lifting" of the womb. - Addressing various internal inflammations.

In terms of its physical characteristics, the plant is described as having broad, thick leaves that can reach a length of approximately **two cubits**. The juice extracted from these leaves is highly prized for its healing potency when applied topically or administered according to medical guidance. ## **Banana**

It is noted that the **banana** relieves various pains and promotes health. Its fruits should be consumed once they have fully ripened; it is advised not to eat them all at once, but rather in moderation. While the taste is pleasant, the fruit possesses a certain firmness. **Avicenna** (*Al-Shaykh al-Ra'is*) stated that the banana acts as a diuretic. Others have noted that consuming it in excess may lead to blockages, while other practitioners believe it softens the body's temperament and provides relief from heartburn and throat irritation.

Coconut

The **coconut** tree is a type of palm. It is described as having a long-standing presence in certain regions, producing a sweet and delicious fruit. Traditional wisdom suggests that if the coconut is aged and consumed alongside specific preparations, it can enhance vitality and libido.

The text mentions that when the kernels of the coconut are burned, they produce a fragrance similar to musk, which can be used to soothe a gathering. **Avicenna** further noted that the coconut—particularly when aged—is highly effective in strengthening sexual potency and overall vigor.

May God grant success.

Jujube (Sidr)

The **jujube** is a well-known tree. According to the author of *The Book of Agriculture*, if the seeds of the jujube are soaked in rose extract, the resulting fruit will mirror the qualities of the rose in both flavor and foliage. Similarly, if the seeds are soaked in a mixture of honey and milk before being dried and planted, the fruit becomes sweeter and the leaves more lush.

The essence of the tree, when combined with honey, is believed to strengthen the body and enhance the hair, making it thicker and longer. Furthermore, it is said that its properties can clear the mind of the cloudiness associated with hangovers. When the fruit is ripe, it is sweet and clear, and its essence is known to be beneficial for certain ailments. ## The Date Palm

The **date palm** is a blessed tree possessing many wonders. It is primarily found throughout the lands of Islam, as well as in **India**. Its existence is a grace bestowed by God upon the believers. The Prophet Muhammad (PBUH) praised its value, and tradition suggests that its structure resembles that of a human being.

The date palm is divided into male and female trees. The male is essential for the fertilization of the female; without this process, the female tree cannot bear fruit. If the female tree is severely damaged or cut, it may never recover. A farmer once observed:

> "If a palm tree is cut down, it is as if a limb has been severed from a human being; it cannot be restored."

Others have noted that the female tree is the one that yields the fruit, and the male's role is solely to ensure its productivity. It is said that when the male tree blossoms, its

fragrance reaches the female, sparking a natural attraction that leads to the production of dates.

There are many traditional accounts regarding the nature of the palm. Some say that its growth and resilience are akin to human life. It is believed that if a seed is planted deeply in the earth, it possesses an innate strength to push through the soil and rise toward the sky. Even when faced with harsh conditions, the palm remains steadfast, reflecting a unique vitality that distinguishes it from other flora. ## Medicinal Properties and Remedies

If burnt and the smoke inhaled, it is beneficial for the human system. When applied to the head, it alleviates pain; however, if applied to the opposite side, it may cause a lingering effect. Regarding the nature of certain conditions, it is noted that some remedies do not take effect until after several years. In **Medina**, it is common practice to use specific treatments for the head to relieve pressure and tension. In the spring, the air is moist, and while some find this beneficial, others may find it detrimental to the stomach. It is observed that in times of abundance, the body may struggle to process certain moist substances, which can lead to imbalances in the internal humors.

The Properties of the Rose (*Al-Ward*)

The **Rose** is considered the most beneficial of all botanical remedies. It is said that the fragrance of the rose acts as a balm for the heart; when its scent is inhaled, it clears the mind and brings a sense of tranquility. Some physicians suggest that the rose, in its purest form, is like the sun in its brilliance and effect.

Among its primary uses: - It is used to treat inflammation and “heat” within the body. - Its fragrance is employed to soothe the spirit and treat anxiety. - It is used as a remedy for certain respiratory ailments when prepared correctly.

The Use of Rose Essence

The essence or extract of the **Rose** is highly effective in treating various conditions: - **Headaches**: Applying rose essence to the forehead helps alleviate severe headaches and reduces pressure in the brain. - **Mental Clarity**: It is used to sharpen the senses and clear the mind of lethargy. - **General Wellness**: It is believed to be beneficial for the heart and the circulatory system.

Furthermore, some scholars note that the rose possesses a cooling property that counteracts fever and inflammation. When combined with other natural oils, it creates a potent salve for the skin and a restorative tonic for the internal organs.

The Second Part ## The Second Section: Botany

Celestial Influences

The growth of plants from seeds, and the manner in which they sprout and develop, serves as a profound testament to the power of God. He is the one who commands every seed and every sprout to emerge from the earth, bringing forth life from the depths of the soil. Through the interaction of water and the inherent natural heat within the seed, a vital force is activated, allowing the plant to break through the earth and ascend toward the light.

This **natural force**, granted by the Creator, allows plants to take on diverse forms and characteristics. Depending on the soil, the climate, and the divine decree, plants vary greatly in their stature, the shape of their leaves, and the vividness of their colors. Some bloom in brilliant reds, others in pure whites or golden yellows, while their fragrances range from the subtly sweet to the intensely pungent.

While plants share the quality of life with animals, they differ fundamentally in their nature; unlike animals, plants are rooted and immobile, fixed to the earth that sustains them. Yet, within this stillness lies a complex system of properties. Some plants possess cooling effects, others are heating, and many contain medicinal virtues that can heal the body and spirit.

The Mouse-Ear Plant (*Adhan al-Fa'r*)

This plant is characterized by its small, delicate leaves. It typically grows in moist soils and is known for a peculiar quality: its leaves fold or contract when touched, as if reacting to a stimulus.

The plant possesses several therapeutic properties: - It is used to treat various inflammations. - It serves as a tonic for the nervous system. - When prepared correctly, it can be used to alleviate certain internal ailments.

May the Spirit guide us, and may God grant success in achieving the truth. ## Botanical and Medicinal Guide

Adaryun This plant is characterized by its beautiful flowers, which grow in clusters along a slender stem. It is highly effective in treating chest congestion and is used to alleviate coughing and clear excess phlegm from the throat. According to the expert's guidance, it is particularly beneficial when administered as a syrup. Furthermore, it is

recommended for women during pregnancy and throughout the menstrual cycle to maintain health and balance.

Abkhar This herb serves as an excellent remedy for digestive ailments. It is used to strengthen the stomach and expel accumulated phlegm. Additionally, it is effective in relieving toothaches and other oral pains, especially when the condition is accompanied by a cold sensation.

Rice The well-known **Rice** plant is highly regarded for its nutritional value. Regular consumption of rice is beneficial for the overall constitution of the body, particularly for those suffering from extreme thinness or wasting. It is noted for strengthening the legs and soothing the throat. However, some practitioners caution that excessive use may lead to inflammation or discomfort in the tongue and throat.

Spinach Spinach is primarily used to treat conditions of the chest and to relieve chronic back pain. It is believed to have a purifying effect on the blood. Its seeds are especially potent, providing relief from severe coughing and helping to clear phlegm from the respiratory tract.

Athfayl This plant is characterized by a cold and dry nature. It is primarily used to cut through thick phlegm and treat persistent coughing. It is also indicated for the treatment of various internal ailments, providing specific benefits for the health of the kidneys and the spleen. ## Medicinal Plants and Their Properties

Plant One This plant is used for purging the body and treating respiratory ailments or gas. It is particularly effective when combined with other ingredients. According to the expert, it is characterized by its long stalks. It is sold by the *rub'* (quarter), and its roots are often used in food preparations.

Alkanet (*Ashnan*)

Alkanet is a root-based plant available in several varieties, most notably the white and yellow types.

- **Properties and Uses**: It is primarily used to regulate menstruation and treat related ailments. Additionally, it is effective as a repellent for insects and pests.
- **Pricing**: The cost varies by quality, typically ranging from one to twenty *dirhams* per measure.

  The expert notes that this plant is highly effective in clearing the body of harmful pests and toxins.

Wormwood (*Afsantin*)

Wormwood features leaves that closely resemble those of thyme.

- **Medicinal Uses**: It is highly valued for its ability to expel intestinal parasites and worms. Furthermore, it is used to improve skin complexion and overall bodily vigor.

  The expert states that it is an excellent remedy for purging the stomach of parasites and restoring a healthy color to the skin.

Juwan

Juwan is a plant of Persian origin, distinguished by its slender stems and vibrant red flowers.

- **Therapeutic Benefits**: It is primarily used to treat joint pain and chronic backaches.

  The expert recommends its use for relieving severe pain in the joints and the lower back, noting its potency in reducing inflammation. May God Almighty grant us success and knowledge. ## Botanical and Medicinal Guide

Al-Kashut A herb used to treat longing and certain types of pain. When processed into a white powder and administered with vinegar, it is effective for treating stiffness in the limbs and various other ailments. It is also beneficial for treating reptile bites and certain inflammatory conditions. *And God knows best, as illustrated.*

Al-Nukh A well-known herb found in both yellow and white varieties. According to Sheikh Al-Muzayyal, it is an effective remedy for headaches caused by cold, typically administered as a beverage or a honey-based tonic. It is also used to treat numbness and various systemic ailments, and is considered one of the most effective medicines for treating extreme exhaustion. *Thus stated Sheikh Al-Ra'is.*

Badhawran A herb similar in appearance to the previous one, characterized by long thorns and white flowers. It is used to treat swellings and excess phlegm. Additionally, it is applied to aid digestion, relieve joint pain, and treat common colds. *And God knows best.*

Al-Rajbawiyah Also referred to as *Al-Jamiyah*. Sheikh Al-Amir notes that its seeds are highly effective for treating scorpion stings and skin irritations. It is also used to treat catarrh, scabies, and various fevers. Furthermore, it is applied to relieve muscle pain and is used to treat inflammation and imbalances of the black bile.

Badhrouj (Basil) A fragrant herb used to treat scorpion stings and certain skin conditions. It is specifically indicated for treating columnar swellings and inflammation of the eyes. It is often consumed with other botanical additives or administered through aromatic fumes.

Al-Dokhan According to Sheikh Al-Bashar, the root of this plant, when ground and mixed with oil, is beneficial for treating specific deep-tissue aches. It is also used to treat open sores, tremors, and the effects of scorpion stings.

Ban (Moringa) When consumed, this plant serves to purge the body of harmful humors and alleviate phantom pains. It is also noted for its general health benefits. *Thus stated the author.* ## Medicinal Applications and Botanical Properties

The oil derived from this plant is among the most effective. One of its primary uses is in the treatment of **chest ailments**, particularly when blended with other essences. It is highly beneficial for the chest and flanks, as it aids in expanding the thoracic cavity and relieving congestion. According to an apothecary, it is an excellent remedy for **headaches**, **flank pain**, and general bodily stiffness. Furthermore, when mixed with **melted wax**, it can be applied topically to alleviate these conditions. This approach is widely recognized in the central tenets of medical practice.

The Broad Bean (*Al-Baqul*)

> The author of the *Treatise on Agriculture* states that the essence of the **broad bean**, when combined with other elements, provides rapid relief and strengthens the body. It is compatible with various types of **pomegranates**.

It is further noted that if the bean is consumed and then followed by a specific mixture, it can treat certain types of fatigue. Some suggest that the bean should be observed for its effect on the nerves and the liver. When incorporated into a wax-based salve along with gum, it serves as a potent topical treatment.

> **Al-Jahiz** noted that the broad bean is beneficial for those suffering from weakness or illness.

When a small amount of this bean essence is mixed with wax and applied to a wound, it aids in the healing process. Its properties are such that if applied to a lesion, it can draw out impurities and cleanse the area. Similarly, it may be applied to swollen areas or used to treat skin discoloration, returning the skin to a healthier tone.

Garden Cress (*Rishad*)

This plant is used to treat chronic conditions. Its properties are often compared to the flow of water in rivers, suggesting its ability to clear blockages in the body. The leaves of the **garden cress** closely resemble those of the *Faras* plant.

An apothecary notes that when mixed with specific oils and applied to the skin, it serves as a powerful remedy. It is particularly effective when heated slightly and applied to the affected area.

The *Kasif* Plant

The **Kasif** plant is characterized by its small leaves. It is highly effective in treating: - **Respiratory congestion** and the accumulation of phlegm. - **Dizziness** and vertigo. - **Kidney dysfunction**, as it helps in purifying the renal system.

When applied topically to the genital region, it is said to alleviate specific localized inflammations.

The *Jamali* Plant

> The author of the *Treatise on Agriculture* mentions that the **Jamali** plant should be cultivated in specific soils.

The bark of this plant is particularly valued for its medicinal properties. It is most potent when grown in nutrient-rich earth, which enhances its strength and efficacy. Its appearance is distinct, and its properties vary depending on the soil quality and the time of harvest. ## Properties of the Medicinal Resin (*Al-Masal*)

Regarding the use of the **medicinal resin** (*al-masal*), it is said that when combined with honey, it serves as an effective remedy for various ailments. For those suffering from specific ocular conditions, it should be applied in moderate amounts. It is noted that if a person consumes this mixture, it can neutralize toxins within the body.

Furthermore, when the resin is processed and mixed with honey and vinegar, it becomes a potent treatment for respiratory distress. Physicians have observed that this substance has the unique ability to stem blood flow and is beneficial for various internal imbalances. When combined with honey, it is particularly effective in treating the throat and lungs, helping to clear obstructions and soothe inflammation.

The Virtues of the Apple (*Al-Tufah*)

The apple is highly regarded for its diverse health benefits. When consumed, it aids the functions of the **liver** and the **spleen**, helping to cleanse the body and improve overall digestion. For those experiencing congestion in the chest or throat, the apple acts as a natural expectorant, easing the breath and clearing the airways.

The quality of the apple varies; those that are sweet and aromatic are considered most beneficial for the stomach and the general well-being of the patient.

Medicinal and Spiritual Benefits of Apples

Apples are recommended for consumption in both winter and summer to maintain health. Specifically, they are praised for their ability to expel **intestinal worms** and parasites from the body.

Traditions further emphasize the spiritual significance of this fruit. It is narrated on the authority of **Abu Hurairah** (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) spoke of the apple's virtues, stating:

> "Whoever eats an apple, their rank in Paradise is elevated, and its sweetness is a reflection of the mercy granted to the believers."

Historical accounts suggest that in the era of the Prophet, apples were prized not only for their flavor but for their healing properties. These fruits are described as having a vibrant color and a refreshing taste, serving as both a nourishing food and a natural medicine that restores the balance of the body's humors. ## The *Al-Khallad* Plant The Sheikh noted that ***al-khallad*** is highly beneficial for the kidneys. Its bulb resembles a clove of garlic, and its leaves are similar to those of the mallow plant. According to the Sheikh, it is effective in treating blood-related ailments and is beneficial for the stomach. He also mentioned that it helps alleviate certain internal obstructions and can be consumed with water.

The *Al-Bashish* Plant

The ***al-bashish*** plant is found in several well-known regions. When prepared as a drink, it is used to treat respiratory distress and choking in young children. The Sheikh further stated that it is an effective remedy for vascular headaches and is used to reduce high fevers.

The *Bud-Bashish* (Bashish Blossom)

The ***bud-bashish*** grows alongside the *al-bashish* plant; however, it is larger in size. It possesses many of the same benefits as the parent plant, specifically providing relief for head-related ailments and serving as a potent antidote for snake bites.

The *Bahar* (Persian Bashish)

In the Persian tongue, this plant is known as ***Bahar***. It is a shrub characterized by its small, yellow flowers. It is highly valued for its medicinal properties, particularly for treating brain-related conditions and relieving internal gases (*al-riyah*), as well as easing other systemic tensions.

Botanical Notes on Egyptian Varieties

Among the plants found in Egypt is a variety similar to the ***al-bashish***. It is noted that this plant can be used to ward off extreme heat or protect against fire. Historical accounts mention that these plants were often sent as royal gifts to the King. Medicinally, it is believed to benefit the liver and reduce inflammation throughout the body. ## Lupine

According to the **Master of Agriculture**, **Lupine** should be planted during the equinox, when day and night are of equal length, rather than waiting for the rains to begin. It is advised to prepare the soil and plant the seeds promptly during this window.

Regarding its characteristics, the **Chief Physician** describes the plant as having three leaves per stem, oval in shape with a prominent mid-rib.

The medicinal properties and uses of **Lupine** include: - Reducing excess hair growth. - Treating ailments of the liver and spleen. - Application to the abdomen and ribs to induce perspiration, reduce fever, and expel phlegm.

It is also noted that flies are naturally repelled by this plant.

The **Master of Agriculture** further notes that the crop should be harvested only when the grains have fully dried. The plant's applications are varied: - When ground into a fine powder and applied to the eye, it is effective against various ocular ailments. - When mixed with honey and applied topically, it strengthens the body and treats skin conditions. - It can be used to treat the chest and lungs, aiding in recovery by the will of God Almighty.

Furthermore, the **Chief Physician** states that it possesses a pleasant aroma and offers the following benefits: - Removing growths or obstructions from the throat. - When combined with honey and ingested, it benefits the liver and kidneys. - It is used in treatments for sterility; the patient is advised to take the mixture on the second day of treatment.

Sila

Regarding the plant known as *Sila*, the **Master of Agriculture** advises that it be planted in specific soils, particularly in areas where the land is salty or alkaline. He notes that this plant is hardy and thrives in such conditions, provided the planting is done correctly. ## **Mineral Treatments and Skin Care**

The master notes that the nature of this substance is cold and dry, making it effective for soothing pains. Other scholars observe that it regulates the body's natural temperament and cleanses the skin. A practitioner of agriculture suggests that it is highly effective in treating pests and eliminating worms, as it purifies the internal organs.

Regarding the use of **sedimentary stone**, it is said that if one wishes to make a substance sweet, they should treat it with this stone. It is also used to treat skin blemishes and clear the complexion. When ground into a powder, it can be mixed with bovine urine to treat sores, ulcers, and skin lesions. Some suggest that mixing it with water and applying it to the skin helps resolve chronic inflammation.

Carrots (*Jazar*)

Carrots possess a hot and moist temperament. When consumed daily in small quantities, they enhance physical strength and increase the vitality of the kidneys. Because of their cooling effect on the body's internal heat, they are particularly beneficial for patients suffering from high fevers. They are also known to aid digestion and maintain a healthy balance within the body.

The Jajj Plant

The **Jajj** plant is characterized by its long leaves and is primarily found in the regions of **Khorasan** and surrounding territories. Its seeds are processed into a medicinal powder that is highly effective in treating respiratory issues, specifically clearing congestion in the chest and soothing chronic coughs. Additionally, it acts as a detoxifier for the system, treating skin conditions such as *alopecia* or vitiligo, and is used to cleanse the stomach.

The Jash Plant

The **Jash** plant is identified by its round flowers and multiple ascending stems. It is noted for its specific medicinal properties, though its primary use is often linked to the general strengthening of the body's constitution.

The Juruf (Shak) Plant

The **Juruf**, also known as the ***Shak*** plant, is highly valued for its medicinal juice. This extract is used primarily to treat ailments of the head and brain. Its potent essence is believed to clear mental fog and treat neurological disturbances. When prepared correctly, the juice of the ***Shak*** plant serves as a powerful remedy for stabilizing the nerves and restoring cognitive clarity. ## **Jamal** This plant is known in Persian by a similar name and possesses a musky fragrance. According to the *Sheikh*, it is highly effective in relieving pain and is beneficial for respiratory health, particularly in clearing the airways and expelling phlegm. It also acts as a potent diuretic and is used to reduce fever.

Jasal

This is an herb characterized by its distinct shape. It is reported that this plant is used to treat wounds and alleviate coughs. When sprinkled throughout a home, it serves as an effective repellent against flies.

Jalab

A well-known thorny plant, often cited by agricultural experts as being cultivated in gardens. It is used medicinally to facilitate labor and ease childbirth. Additionally, it is used in preparations to enhance the complexion and brighten the skin.

Jamass

A widely recognized plant known for its therapeutic properties. The *Sheikh* notes that it is beneficial for the liver and is utilized in treatments to alter or improve skin coloration. ## Medicinal Properties and Botanical Lore

Myrrh (*Al-Murr*) is utilized to repel malicious spirits and alleviate oppressive grief. When burned as incense, its fragrance is said to cleanse the environment of these negative influences. Furthermore, it can be dissolved in water for consumption, and some authorities suggest it is particularly beneficial for the heart.

Hadhquq, known to the Persians as *Dewast*, possesses potent healing properties. Its stems and sap are used to treat severe, life-threatening conditions. According to the Master, it is especially effective in relieving throat pain and other related ailments.

Colocynth (*Juntal*) is a widely renowned plant. It is primarily employed in women's healthcare and to treat disorders of the liver and spleen, serving as a powerful purgative. The plant is characterized by a single stem adorned with thorny leaves and fruit that resemble small melons.

The Master emphasizes the potency of **Colocynth** as a purgative. An account is shared regarding a woman suffering from a debilitating illness; after being administered **Colocynth**, she was thoroughly purged of the disease and returned to full health. Beyond its internal use, it is also an effective remedy for treating scorpion stings and various other poisons.

Regarding its origins, tradition holds that **Colocynth** was among the plants brought down from Paradise when **Adam** descended to Earth. ## General Remedies and Applications

...the ostrich's nest. When the substance is applied, it is used for the benefit of the skin. This remedy is particularly effective when mixed with a cooling agent to soothe the area. The practitioner should apply it to the face to clear blemishes and refine the complexion. For internal use, it is intended to treat conditions of the stomach and intestines. This substance possesses a cooling and moistening nature, which helps restore balance to the body's internal strengths and faculties. It is recognized globally for its ability to counteract inflammation and expel harmful humors from the system.

Wolfsbane (*Khaniq al-Dhi'b*)

Wolfsbane is found throughout India and the surrounding eastern regions. As its name suggests, it has historically been used to deter wolves and dogs. It is believed that if this plant is placed near such animals, they will avoid it. In medicinal terms, it is classified as being extremely cold and dry. It is highly effective when applied topically to treat **hemorrhoids** and various types of chronic **ulcers** and sores.

Jadi

Jadi is a plant well-known for its distinct fragrance. Both its leaves and flowers are utilized for their medicinal properties. When the plant is processed and mixed with water, it is applied as a poultice to **fistulas** and inflammatory swellings to reduce

congestion. Furthermore, it is used as a remedy to draw out poisons and neutralize toxins from the body.

Hariq

Hariq is a shrub characterized by foliage similar to that of the oleander. It produces clusters of small red berries. This plant is noted for its potent effects; it is said that its presence affects birds and various wild animals, who avoid grazing upon it due to its pungent or caustic nature. ## Medical Properties of Various Plants

The text describes certain medicinal treatments. It is noted that if a substance is heated and its nature is modified, it may be used for specific ailments. **Rhazes** (*Al-Razi*) mentioned that certain preparations can affect the vocal cords and the voice. Furthermore, these treatments are used to clear the ears and enhance the sense of hearing. If administered in a concentrated form, they may act as a diuretic or assist in the circulation of fluids throughout the body.

Mustard (*Khardal*)

Mustard is a well-known plant. Its juice is characterized as being heating and drying in nature.

> It has been stated that applying mustard helps revitalize the liver and restore its health.

Furthermore, it is noted that: - It is beneficial for the skin of the face, as it removes inflammation and reduces heat. - It is used as a poultice (*ladha*) to treat swelling and edema. - Its juice is effective in relieving pain in the joints and limbs. - It is used to treat congestion and swelling of the throat and neck, aiding in the easing of the passage of food.

Lettuce (*Khas*)

Lettuce, known in Persian as *kahu*, is a plant whose seeds are found in the center of the stem before it branches. Care should be taken when harvesting, as it is prone to pests and insects.

The medicinal properties of **Lettuce** are as follows: - It is highly effective at quenching thirst. - For women, it is used to suppress libido and reduce passion. - It is known to induce sleep and provide essential moisture to the brain.

Regarding its specific health benefits, **The Sheikh** (*Al-Shaykh*) stated: > Consumption of lettuce helps clear the vision and improves the health of the liver.

Additionally, it is noted that: - Excessive consumption may lead to a reduction in the production of semen (*al-mani*). - Its juice is highly effective as an antidote against the toxins of scorpions.

According to the author of the *Book of Properties*, if lettuce is placed in water and allowed to soak, it can be used to treat certain conditions, though one should be cautious of its cooling effect if consumed in excess. ## **Poppy** (*Khashkhash*) Known in Persian as *kukul*, this plant appears in both white and red varieties. Its seeds are highly effective for treating ailments of the chest and relieving coughs. In Egypt, it is referred to as *afuna*. It serves as a potent analgesic and sedative, used to alleviate severe pain and treat insomnia and headaches.

Foxglove (*Khusy al-Tha'lab*)

Characterized by its distinct appearance, this plant is used to treat chest conditions and is valued for its restorative properties. It is typically administered as a powder mixed into drinks.

Dog-foxglove (*Khusy al-Kalb*)

Similar to the foxglove, this plant grows in pairs, with one pod positioned above the other. It is used medicinally to resolve tumors, treat inflammation, and alleviate hemorrhoids. It is also believed to strengthen the body and soothe the head.

General Botanical Applications

Regarding the **well-known plant** described here, it is administered in powder form, typically in doses of one *dirham*. It is effective for treating a variety of conditions and is often mixed with water. It is particularly useful for respiratory issues and overall health.

Certain preparations require the plant to be dried or aged until it decomposes or reaches a specific state before it can be effectively utilized.

May God guide the author to the truth. ## The Thana Plant

According to the author of *The Agriculture*, if one intends to use the stems of the **Thana**, **Hubara**, or **Citron**, they should be harvested when the plant has reached maturity. The stems should be cut and processed accordingly; however, to preserve their medicinal properties, they must not be dried too rapidly.

For optimal use, the author suggests placing the stems in a shaded area. Exposure to direct sunlight diminishes their potency. They should be stored in a cool, dry environment. If the stems are particularly thick, they should be sliced thinly to ensure they act more quickly. These may be used on their own or mixed with rose petals if desired.

And God is the Granter of success and the Guide to the truth.

The Yellow Herb

It is widely recognized, and noted by the author of *The Agriculture*, that the **Yellow Herb** is of great benefit. To prepare it, the stems should be cut into small, circular discs.

This preparation is highly effective in treating various forms of severe internal colic and "thick" vapors (gaseous distress). It is particularly indicated for cases where the pain is intense and permeates the body.

And God is the Granter of success and the Guide to the truth.

Hassiba (The Persian Herb)

This plant is known in Persian as **Hassiba**. In appearance, its roots and stems resemble those of the **Wild Mallow**, and it typically grows along the banks of rivers and streams. It is characterized by small, thick stems and leaves that bear a resemblance to the rose.

This herb is exceptionally potent against the *Chief Affliction* (severe debilitating pain or nerve distress) and is administered to both humans and animals. It can be processed into a powder or used as an extract. However, it should not be administered to those suffering from certain gastric wind disorders.

In terms of efficacy, it is considered superior to many other herbs of its class, providing rapid relief for severe conditions. ## The Oleander

Regarding the nature of the **Oleander**, it is known that livestock should be kept away from it, as it is poisonous to sheep and goats. If animals graze upon it, they may perish. Some maintain that the **Oleander** can be used medicinally if prepared correctly, though its toxicity remains a primary concern. It is described as having long, spear-like stalks and leaves that gather in clusters.

In terms of its application, it is noted for its effect on certain ailments of the stomach and as a treatment for specific internal obstructions. It is recommended to use it with caution, as its potent nature can be dangerous if not properly administered.

Rue (*Ruta*)

Rue is a well-known plant, highly regarded for its potency. Various authorities have documented its numerous benefits. It is particularly praised for its efficacy in treating severe infectious diseases. According to medical tradition, **Rue** is used to combat:

- The **Plague**
- **Measles**
- **Smallpox**

It is said to cleanse the body and alleviate the symptoms of these maladies, acting as a powerful remedy when used in accordance with established medicinal practices.

The Fire Plant and King Anushirvan

There is a plant known as **The Fire** (*Al-Nar*), and it is associated with a legendary account involving **King Anushirvan**. It is told that the King suffered from a debilitating illness, and his physicians were unable to find a cure.

During this time, a man arrived who claimed to possess a remedy derived from a specific plant. The King, desperate for relief, allowed the man to administer the treatment. The plant was described as having a "fiery" nature, and upon its application, the King's health began to return.

The story further recounts that the King, impressed by the remedy, sought to understand the secret of this plant. It was discovered that the plant's effectiveness was tied to its specific environment and the manner in which it was harvested. This account serves to illustrate the hidden virtues of nature and the importance of botanical knowledge in the healing arts. ## On Saffron (**Za'faran**)

Saffron is known to uplift the spirit, strengthen the body, and provide relief from various ailments. It is characterized by its vibrant hue and a nature similar to milk. **Avicenna** (the Chief Sheikh) noted that **Saffron** possesses a beautiful color and is highly beneficial for the heart and blood. It serves as a preventative against several disorders and is effective in reducing fluid retention (edema) and treating other internal ailments. It is further claimed that when its petals are extracted and applied, they offer significant healing properties.

Saffron strengthens the heart and invigorates the body. It is said that those who consume it experience a restoration of vitality. It is also noted that **Saffron** possesses leaves and stems similar to those of the *Crocus* flower.

On the **Sadh** Plant

The **Sadh** plant is reported to grow in the lands of **India** and **Egypt**. It is highly valued for its ability to strengthen the heart and purify the blood. It is believed that its fragrance can repel snakes and other harmful creatures. Some suggest that its scent is so potent that it prevents snakes from entering homes.

> God knows best, but it is said that the **Sadh** plant is exceptionally beneficial for heart health and blood circulation.

On Aromatic Repellents and Medicinal Roots

Certain potent aromatics, such as **Garlic** (*al-thum*) and **Onion** (*al-basal*), are renowned for their strong scents which act as natural repellents. It is observed that these scents can drive away snakes and other pests.

When these substances are prepared and applied—particularly in mixtures—they can be used to treat various conditions. For instance, applying these extracts can protect against certain animal bites or be used in traditional remedies to cleanse the body. The strong aroma of **Garlic** and **Onion** is particularly effective in warding off harmful reptiles and is often utilized in folk medicine to safeguard the home and the body. ## **Swiss Chard** (*Sallaq*)

This plant is often processed into a flour-like powder. It is highly effective when applied to the skin to treat **melasma** (*kullaf*) and other pigmentation issues. **Avicenna** (*Al-Sheikh Al-Ra'is*) notes that its leaves are particularly beneficial for these purposes. Furthermore, it is indicated for use in treating certain inflammatory conditions and for promoting general skin health.

Bimbir

Known as a renowned medicinal herb, **Avicenna** states that it is exceptionally effective for promoting hair growth. When applied correctly, it helps lengthen the hair and improve its quality. Additionally, it is used to treat eye ailments and to regulate women's health, specifically by stopping excessive menstrual bleeding and restoring a normal cycle. It is noted that this plant is most effective when used prior to the onset of menstruation or during early pregnancy to stabilize health.

Bambil

This plant is characterized by its distinct floral structure and aromatic properties. It is primarily used to treat respiratory ailments, as it is highly effective at clearing the chest of excess mucus and relieving chronic coughs. It serves as a potent expectorant to soothe the airways and improve breathing.

Iris (*Susun*)

The **Iris** is recognized by its striking purple and white flowers. Its medicinal applications are diverse:

- **Neurological Health**: It is used as a sedative to treat insomnia and induce a deep, restful sleep.
- **Dermatological Care**: When mixed with vinegar, it is applied to the scalp to treat various skin irritations. It is also used to treat **vitiligo** (*bahaq*) and other skin discolorations, and it is believed to brighten and clear the complexion when applied as a facial wash.
- **General Wellness**: It may be used in preparations to aid digestion and act as a mild diuretic. ## The Lily (*Sus*)

The Lily is highly effective for clearing the stomach and treating various ailments. It is particularly indicated for patients suffering from **palsy** (*fallaaj*); when applied to the neck, shoulders, and limbs, it helps restore movement and alleviate stiffness. Furthermore, it is used to treat inflammation of the chest and joints, acting as a potent remedy to reduce swelling and pain.

Celandine (*Shah-tarakh*)

Celandine is renowned for its therapeutic properties, particularly in treating disorders of the head, chest, and joints. When prepared correctly—sometimes in combination with mallow—it serves as a remedy for mental confusion and cognitive impairment. It is also utilized to treat specific skin conditions and inflammatory swellings (*al-aqwaq*), helping to cleanse the affected areas and restore health.

Dill (*Shabith*)

Regarding **Dill**, the *Author of Agriculture* states:

> "If dill is sown in fertile soil and properly cultivated, it flourishes. It should be planted in a manner that allows the roots to take hold firmly, ensuring a robust harvest."

Dill is highly valued for its medicinal applications. It is specifically used to treat **necrosis** (dead tissue) and various skin inflammations. The plant's essence, derived from its seeds and leaves, is used to cleanse wounds and promote healing. Additionally, the extracted juice is an excellent digestive aid, used to relieve stomach distress and improve overall gastrointestinal health. ## **Shu'ayb** This plant grows in water and is characterized by thin, grooved reeds and leaves resembling those of the mill-plant. It is said that the essence of this plant is beneficial for the heart and liver, acting as a tonic that strengthens the internal organs.

The Small Shrub

Also known by other names, this is a thorny plant. Its roots are used to treat extreme thirst and dryness. It is noted that this plant is effective in treating cold edema (*rukam*) and is used to drain excess fluid from the eyes. Additionally, its root is utilized to repel certain ailments and serves as a diuretic to cleanse the body.

Barley

> The Commander of the Faithful, **Ali** (peace be upon him), stated that God Almighty created barley from wheat, as a result of the divine decree delivered by **Gabriel**.

Regarding its cultivation, the author of *The Book of Agriculture* observes that barley should not be planted immediately following the harvest of grape clusters. The text further discusses the application of vinegar and pollinators to enhance growth. In the region of **Kufa**, the harvest of barley is traditionally associated with the songs of the laborers.

The Poppy (*Al-Shaqiq*)

The poppy is described as a reflection of the eye's beauty and a source of light. In **Egypt**, the cultivation of barley is carefully managed in coordination with the irrigation of the lands.

It is stated that the poppy, when prepared with specific peels, is beneficial for the spirit and the heart of the lover. The sap of this plant is extracted for medicinal use, including

treatments intended to improve hearing and treat ailments of the ear. ## Medicinal Plant Compendium

The text begins with instructions for a bitter solution, noting that it turns yellow when mixed with certain substances. It mentions the use of rose water, which, when applied to fabrics, leaves a distinct red mark.

Shal (*Acorus calamus*)

According to the farmers, **Shal** is a composite plant. It is cultivated by planting it in the soil. It is noted that the plant is highly valued for both culinary and medicinal purposes.

- **Medicinal Uses**:
    - The juice of the plant is used as a remedy.
    - When applied topically, it is effective in treating **gout** and relieving **migraines**.
    - It is also utilized as a treatment for various ailments affecting animals.

Shinjar (*Capparis spinosa*)

Shinjar is characterized by its abundant foliage and a thick, sturdy root.

- **Medicinal Uses**:
    - When combined with vinegar and applied to the body, it is used to treat various conditions.
    - It is particularly effective in reducing **inflammation** and **swelling**.
    - It is also employed as a treatment for **lice**.

Shukran (*Conium maculatum*)

Shukran (Hemlock) is described as a plant with a structure similar to a cedar, featuring distinct white blossoms.

- **Medicinal Uses**:
    - It is utilized as a treatment for **gout**.
    - It is specifically noted for its ability to suppress **nocturnal emissions**.

Shuwar

Regarding **Shuwar**, the text describes a preparation method involving the boiling of the plant. This decoction is used for specific therapeutic purposes and is mentioned in the context of veterinary care and particular botanical applications. ## Medicinal Plants and Their Properties

...it is used to stop excessive discharges and treat conditions associated with cold and dampness. It is effective against skin rashes and leprosy. Additionally, it provides relief for earaches and various internal pains. However, the Sheikh warns that excessive use may be detrimental.

Stomach and Postpartum Remedies

The Sheikh notes that this plant is highly effective for treating stomach disorders. Specifically, the ash of the plant, when mixed with honey, serves as a remedy for skin diseases and aids women in their recovery following childbirth. It is also utilized to neutralize certain poisons.

Al-Sullaim (The Zurwan Plant)

Al-Sullaim, known among some as *Zurwan*, is applied topically to the limbs to alleviate joint pain. When combined with sulfur, it is used to treat edema and various inflammations. It is further indicated for treating liver congestion and improving overall health.

Treatments for the Stomach and Serpents

This plant is well-regarded for its ability to relieve stomach pain and treat digestive ailments. It is especially noted for its efficacy in treating bites from snakes and larger serpents.

Women's Health and Respiratory Care

This plant is widely used by women during the postpartum period. According to the Sheikh, it is also a potent remedy for treating throat inflammation, clearing respiratory congestion, and relieving chronic coughs and chest pain.

Al-Abya

Al-Abya, which is sometimes called *Kafur* (Camphor), is praised by the Sheikh for its benefits in treating skin ulcers and sores. It is also employed to treat eye conditions and

improve vision. ## **Lentils** When prepared for cultivation, if mixed with appropriate agents, it can be used to treat cold-related ailments. It is also indicated for treating tremors and certain types of internal inflammation. Some practitioners suggest that applying it externally or using it in a poultice can alleviate stiffness in the joints and muscles.

Aromatic Stems

The stems of this plant, particularly when processed, are beneficial for the **kidneys**. It is also used to treat ailments of the **lungs** and to expel noxious vapors from the body. When combined with **sugar**, it is an effective remedy for treating whiteness of the gums and other oral inflammations.

Herbs of *Andalus*

Various plants from *Andalus* are noted for their anesthetic and numbing properties. Among these is the *Euphorbia* species. The leaves are used to create a sedative drink; however, if taken in excess, it can lead to delirium or a state of temporary madness.

> A dosage of four drachms is generally sufficient, but if the dose is exceeded, the user may experience hallucinations or mental instability.

Additionally, a syrup can be prepared from these herbs to improve visual acuity and strengthen the sight.

Onion

A syrup made from **onions** is highly regarded for its ability to strengthen the eyes and improve overall vision. Certain preparations involving the root or the central core of the plant are used as topical applications to treat inflammation. It is often combined with honey to enhance its therapeutic effect on the respiratory system.

Radish

Medical experts note that the **radish** is not merely a food but a potent medicine. It is particularly effective for treating conditions of the **lungs**, as it helps clear congestion and alleviate chronic coughs.

- **Respiratory Health**: It is used to open the airways and soothe the throat, thereby improving the quality of the voice.

- **Neurological and Ocular Use**: Certain extracts are applied to the head to relieve tension and to the eyes to clear blurred vision.
- **General Application**: When mixed with honey, it serves as a warming agent for the body, combating the effects of cold and dampness. It is also recommended for those suffering from voice loss or persistent hoarseness. ## General Medical Treatments

Treatments for scorpion stings include the application of air and ventilation to the head. It is recommended to use a juice—potentially pomegranate or a similar astringent—to treat the affected area. For conditions affecting the eyes, **Al-Basran** is used to clear vision and reduce inflammation. Furthermore, a mixture involving water and specific herbal extracts is applied to the skin to restore its health and appearance. To treat severe inflammation and heat in the body, water-based compresses are applied. Some practitioners suggest that certain mixtures can help resolve deep-seated delusions or mental disturbances.

Farah

Farah is a plant used primarily for skin conditions and the removal of impurities.

- **Applications and Effects**: When mixed with water and applied topically, it is believed to clear the vision and provide a warming effect to the liver.
- **Medicinal Uses**: It is effective in treating swellings, general inflammations, and severe pain. It is also indicated for the treatment of hemorrhoids.
- **Veterinary Use**: The juice extracted from the leaves of the **Farah** plant is highly beneficial for horses. It is specifically recommended for horses suffering from excessive thirst or skin irritations. For administration, the juice can be mixed with water or *jalab* (a sweet syrup).

Fakhgasht

Fakhgasht is a botanical species that closely resembles the *Kadan* plant.

- **Characteristics**: It typically grows in moist environments near water sources, and its foliage is similar to that of the olive tree. Both the leaves and the fruit are utilized for their medicinal properties.
- **Therapeutic Uses**: It is administered as a drink to treat internal congestion and respiratory obstructions.

- **Other Benefits**: It is noted for its ability to quench intense thirst and alleviate spasms. Additionally, it is used to suppress libido and treat various internal ailments.

Fut

Fut is characterized by its small, highly aromatic leaves.

- **Primary Use**: It is primarily used to treat fevers.
- **Anti-inflammatory Properties**: This plant is effective in reducing systemic inflammation and soothing "burning" sensations within the body. ## Medicinal Properties and Botanical Remedies

The fumes of this plant dispel wind and reduce congestion, clearing the chest and removing phlegm from the lungs. It softens the body and, when prepared as a drink, cleanses the heart and removes rigidity. It is also effective in treating mouth ulcers and preventing respiratory ailments. Furthermore, it is used as a remedy against scorpion stings and is associated with the plant known as **Wolf-killer**.

Descriptions of Potent Plants

- **Dog-killer**: A highly potent plant that kills dogs swiftly and induces a state of deep lethargy.
- **Qatad** (*Astragalus*): A well-known thorny shrub commonly used as fuel. In Arabic tradition, it is associated with overcoming difficult obstacles. Its resin is considered highly beneficial, particularly in treating specific ailments or infections.

Instructions for Specialized Treatment

> My colleague stated that for this treatment, the remedy may be fashioned into the likeness of a human, an animal, or a bird. The practitioner should choose the desired form and mold it so that it is small, firm, and well-shaped.

If the remedy is crafted to mirror the affected part of the body, its efficacy increases. For those suffering from specific ailments, the remedy should be applied using oil. If the condition is severe, the molded figure should be immersed in water and allowed to rise. It should then be applied to the extremities or the edges of the affected area. If the ailment is localized, the remedy is applied directly to the site. This method is particularly effective for treating conditions caused by excessive heat or an imbalance of yellow bile (*al-safrawiya*), and it helps improve the color and flow of urine.

And God is the granter of success. ## Botanical and Medicinal Properties

Qarmatnat (*Qarmatnat*) Known in Persian as *Qarmatnat*. Regarding **Safflower** (*Al-Usfur*), it is said that the *Shama* plant is used to clear the voice and improve speech. When mixed, it can be used as a lotion, and its flower is reminiscent of garden blooms. It is also noted for its ability to improve a person's physical stature and build.

Cotton (*Qutun*) **Cotton** is widely known. It is claimed that its leaves are beneficial for children. When the plant is burned, the resulting ash is considered an effective remedy for respiratory ailments and for soothing the spirit. Its roots are also used; when burned, the smoke is beneficial for those suffering from certain chronic conditions. It is generally regarded as useful for elderly men and for the general well-being of men.

Qanabari (*Qanabari*) Known in Persian as *Qanabari*, this plant grows as a climbing vine. It is described as having a nature that affects the spirit, and when processed, it is used to treat specific spiritual or mental ailments.

Hemp (*Qannab*) **Hemp**, also known as *Al-Janbiya*, features long leaves—roughly a cubit in length—that are white and resemble the leaves of pepper plants. The sap of the **Hemp** plant is highly effective in treating inflammation, swelling, and pain in the ears. A variety known as *Al-Shidakh* is used as a remedy for pain in the eyes and head, particularly when the pain is caused by internal heat or congestion. It is said to alleviate pressure and clear the vision.

Kale (*Qunabit*) **Kale** grows in clusters, similar to a vineyard. It is often pounded in a mortar and applied topically as a poultice to treat wounds and injuries. It is also noted for its sedative properties; consuming it or applying it can induce deep sleep and treat insomnia. Furthermore, it is described as being particularly beneficial for the health of women. ## Therapeutic Properties and Applications

Regarding its benefits, this substance is used to treat various ailments of the eyes and is known to restore vision. It is also effective in alleviating pain and is administered to women following their menstrual cycle. Furthermore, it is believed to enhance reproductive potency and is particularly beneficial when combined with vinegar.

Kaurazan

As noted in the primary commentaries, **Kaurazan** is regarded as a blessed plant. It is distinguished by its unique growth patterns and medicinal properties. The smoke derived from this plant is used to soothe various pains. It is also effective when prepared

in combination with figs, honey, or other botanical extracts to treat ailments of the limbs.

Leeks (*Karrath*)

The **Leek** is frequently utilized in Damascene medicinal preparations. For those wishing to cultivate it, the plant should be sown in fertile soil and nurtured for several days to ensure robust growth.

Its medicinal applications include: - **Topical Treatment**: It is applied externally to treat the effects of scorpion stings and flea bites. - **Ocular Health**: When consumed, it is believed to improve the health and clarity of the eyes. - **Internal Health**: It is used as a remedy for hemorrhoids, particularly when prepared as a processed extract. ## Medical and Botanical Applications

Some practitioners recommend using leeks; they are applied to inflamed areas to stem bleeding. Others suggest using the extract or oil for various purposes. For women experiencing menstrual irregularities, it is believed that consuming certain parts of the plant can help regulate their cycle. Furthermore, it is used by those seeking to improve the quality and clarity of their voice.

Krasna

Krasna is a high-quality seed found in the *Al-Adhar* region. It is characterized by its sweetness and distinct properties. The physician notes that it can be prepared as a spray or lotion to improve skin tone and complexion. Additionally, it is applied as an ointment to the upper arms of both men and women for therapeutic benefit.

Kofash

Kofash is a well-known garden plant prized for its pleasant fragrance. It is used as an aphrodisiac to stimulate desire in both men and women. When applied topically to the affected area, it provides a stimulating effect.

The resin derived from this land plant—specifically the third variety of the garden species—is used for its fragrance and to treat ailments of the heart and various internal inflammations. When used as a purge or applied as an ointment, it is highly effective.

Furthermore, it is used to treat certain eye ailments and is beneficial for relieving joint pain. It acts as a cleansing agent to treat urinary difficulty and is used to facilitate the expulsion of the placenta. Some also suggest combining it with *Sider* (Lote tree) for enhanced effect.

Kuroban

Kuroban is a known plant whose resin is used to expel gas and "winds" from the body. It is effective in treating swelling and joint inflammation. Its primary benefits include: - Expelling intestinal gas. - Acting as a diuretic to increase urination. - Relieving severe colic.

May God, the Benefactor, grant success.

Kirba

Kirba is a recognized plant. According to the physician, if the root is uprooted and applied to the cheek, it treats facial neuralgia and "wind" pains. It is also used to: - Expel excess phlegm. - Treat abnormal moisture or discharge from the eyes. - Relieve bloating and gaseous buildup. - Treat issues related to seminal health.

When combined with milk or its white resin, it becomes a potent remedy. The flowers and blooming parts are also utilized for their specific medicinal properties. ## Botanical and Medicinal Properties

The leaves are used to treat inflammation and pain. When processed and placed in a dwelling, they serve as a protection against harmful insects and pests. These plants are often found near water sources and are known to induce sleep and have properties similar to **onion**. When the plant reaches maturity, its extracts are used to treat various ailments, provided they are prepared with care and purity.

Cumin (*Kamun*)

Cumin is widely recognized for its benefits. To utilize its potency, it should be handled with precision; if one wishes to extract its essence, it must be processed carefully to ensure no efficacy is lost. It is highly valued for its ability to aid digestion and cleanse the internal systems of the body.

Wormwood (*Shih*)

Wormwood is beneficial when the body is in balance, as it promotes mental clarity and sharpens the senses. However, excessive consumption can be detrimental, potentially causing discoloration or irritation to the face. The plant's essence and juices are often extracted and blended with **cumin** or other aromatic substances to create potent medicinal pastes.

Kozkandem

Kozkandem is prized for its aromatic properties. When burned as incense, it releases a fragrance that is highly sought after. Its medicinal preparations often involve mixing it with other herbs in specific proportions to treat respiratory issues or to be used as a fragrant balm.

Truffles (*Kama*)

The **Truffle** (*Kama*) is a subterranean growth that emerges from the earth, influenced by the cycles of the moon. It does not grow like traditional plants with stems and leaves but develops underground where moisture accumulates. It is believed that these fungi absorb the essence of the earth and the air, growing specifically in areas where rainwater settles in the soil.

The growth of these fungi is closely tied to rainfall. According to *Chinese* observations, different types of mushrooms emerge depending on the soil quality and the amount of precipitation. It is noted that the Prophet Muhammad praised certain natural foods for their healing properties, emphasizing the balance between the elements of earth, air, and water in the creation of these medicinal wonders. ## Medicinal Plants and Their Properties

Lafah It is said that this plant is used to treat headaches and alleviate the effects of colds. It is also effective in relieving pain associated with the joints and bones, and it is particularly useful for treating severe cases of joint inflammation.

Camel's Tongue (*Lisan al-Jamal*)

This plant is named for its leaves, which resemble the tongue of a camel. It varies in size from small to large. According to expert testimony, its root is highly effective in treating coughs and congestion. When applied to the chest or throat, it helps clear respiratory blockages and is beneficial for overall lung health.

Birds' Tongue (*Lisan al-Asafir*)

Similar in nature to the Camel's Tongue, this plant is utilized for specific ailments as prescribed by learned physicians to treat various respiratory and internal conditions.

Saff

Known in Persian as *Karbana*, this plant is highly valued by the farmers of Iran. It is considered one of the purest medicinal herbs available. The root is the most potent part

of the plant; its juice is used to treat inflammation and swelling. It is also employed as a diuretic and an expectorant. When used as a topical application, it can relieve earaches and soothe irritation in the ear canal.

Luffah

This plant is also recognized by a specific Persian name. It is characterized by its white leaves. The male plant possesses a distinct, strong aroma. It is primarily used to treat headaches and insomnia. Furthermore, when the plant is mixed with honey and applied topically, it serves as an effective treatment for burns and stings. ## **Cowpea** (*Lobia*)

Regarding the treatment of joint pain, a specific decoction may be administered. According to the **Master**, this remedy is effective for those suffering from severe joint inflammation, as it helps alleviate pain and reduce swelling. Furthermore, it is noted that the **Cowpea** possesses a nature that is warm and moist. It is particularly effective in purifying the blood and clearing excess phlegm from the body.

When applied externally or ingested, it helps in eliminating skin blemishes, melasma, and other discolorations. Its properties assist in cleansing the internal organs and expelling harmful gases from the system.

Water Lily (*Linufer*)

The **Water Lily** is known for its pleasant fragrance and typically grows in marshes and stagnant waters. According to the **Master**, the **Water Lily** possesses a cooling nature that counteracts heat and inflammation. It is highly effective in treating "burning" sensations in the body and soothing acute inflammation.

Moreover, it is utilized to regulate reproductive health; specifically, it is believed to reduce excessive nocturnal emissions and stabilize the production of seminal fluids. The root of the plant is also employed for its medicinal properties, often prepared as a poultice or mixed with water to soothe skin irritations.

Hellebore (*Maziryun*)

Hellebore is a well-known plant that exists in several varieties, including large-leaved and small-leaved types, as well as a variety with black leaves. The **Master** notes that it is primarily used for its potent purging properties, making it effective in expelling excess phlegm and treating conditions associated with melancholia.

However, extreme caution must be exercised when using **Hellebore** due to its high toxicity. It should be administered in precise dosages to avoid poisoning. When prepared

correctly, it serves as a powerful cleanser for the internal organs and is used to expel intestinal worms. It is often combined with other substances to moderate its strength and ensure the safety of the patient. ## Clinical Case Study

A man purchased a substance and consumed it, but shortly thereafter, he fell gravely ill. Despite the efforts of several physicians, his condition persisted, and he suffered from severe internal blockages. A physician eventually noted that the ailment was localized in a specific area of the body. After various unsuccessful attempts to treat him, a specific remedy was applied to the affected site. Following a prescribed regimen of treatment and dietary adjustments, the patient's health gradually improved until he achieved a full recovery.

Botanical Remedies

Mahu Ana (known as *Mountain Honey*) - **Description**: This plant is characterized by thin, finger-like leaves with serrated edges, resembling a saw. - **Therapeutic Uses**: It is highly effective in treating internal obstructions, joint pain, and gout.

Rah - **Description**: This plant features reed-like stems and small, round, finely-textured leaves. The leaves are long and narrow. - **Therapeutic Uses**: When prepared as an infusion in water, it is used to soothe the stomach and treat gastric heat. It is also beneficial for relieving joint pain and gout.

Marjush - **Description**: Referenced in medicinal texts, particularly those influenced by Indian medicine. - **Therapeutic Uses**: It is used to treat respiratory ailments and conditions affecting the forearm. Additionally, it serves as a diuretic to clear the bladder and is used in preparations to treat eye inflammation and redness.

Nardin (*Spikenard*) - **Description**: Specifically the Roman variety. Its leaves are thin and chaff-like, and its stems are slender. This plant does not produce flowers or fruit. - **Therapeutic Uses**: - Used in the preparation of *kohl* (medicinal eye salve). - Acts as a diuretic to promote urination. - Beneficial for treating ailments of the stomach, spleen, and liver. ## **Mukhawa** According to the *companion of the farmer*, this plant takes eight months to mature. Its seeds are consumed similarly to date kernels. It grows more robustly and its leaves expand significantly during the winter. Medicinally, it is used in skincare to treat yellowing or jaundice of the face. It is also highly effective as an antidote for scorpion stings and other venomous bites.

Narcissus

Narcissus is beneficial for the chest, heart, and lungs, and is used to treat skin conditions such as leprosy and elephantiasis. Its fragrance is noted for its therapeutic properties. The *companion of the farmer* notes that when the plant is harvested, it can be combined with sandalwood and honey. This mixture is particularly effective for treating severe headaches.

Nusin

Nusin, known by a different name in Persian, is primarily used as a pain reliever. It is effective in treating earaches, toothaches, and headaches.

Mint

Mint is a well-known herb used to strengthen the stomach and the heart. It is employed to treat various reproductive health issues and is specifically used to treat "coldness of the womb" in women. Additionally, it serves as a remedy for headaches. ## The Properties of Helion

The juice of **Helion** is used to arrest uterine bleeding and is administered during menstruation. When ingested, it enhances sexual function and strengthens the stomach, while also clearing the bladder.

Sheikh al-Ra'is (Avicenna) notes that it is effective in treating urinary congestion and provides significant benefits to the kidneys and bladder. Furthermore, it is known to increase semen and improve potency. When blended with honey, it serves as a potent remedy for stomach pain.

Among the accounts shared by my companions is a story from the mountains of **Helion**. A traveler encountered a plant there and, along with several others, consumed it. They soon fell into a state of profound intoxication and suffered from violent tremors and severe diarrhea. As their condition became critical, a physician was dispatched by the King, who eventually cured them through the administration of specific medicinal remedies.

Botanical Specimens of India

Regarding the flora of **India** (*al-Hind*), there is a plant characterized by wide, thick leaves. **Sheikh al-Ra'is** observes that its root is highly beneficial for treating various ailments.

Another Indian variety possesses leaves similar to the *asala* and a root used to treat pain and inflammation, particularly those that manifest during the spring.

There is also a root from **India** that resembles alum. It is used to treat specific conditions and is considered effective for overall systemic health. ## The Third Consideration: On Animals

Regarding **animals**, they occupy the second rank among created beings. The first rank belongs to **minerals**, which are inanimate. Following them are **plants**, which possess the faculties of nutrition and growth. **Animals**, however, occupy a higher position because they integrate all these capacities: they grow and nourish themselves, but they also possess **sensation** and **locomotion**.

Divine wisdom has granted animals these attributes to ensure their survival. For instance, if an animal were devoid of sensation, it would not feel hunger; if it felt no hunger, it would not seek sustenance and would inevitably perish. Similarly, the faculty of movement is essential. Were animals stationary, they would be no different from plants, remaining fixed in one place and unable to escape predators or search for food.

This divine design extends to the relationship between predators and prey. Had every animal been equally strong, the world would lack balance. Instead, some were created as predators and others as prey. The predator is granted the strength to hunt, while the prey is granted the speed to flee. This balance ensures that the species survive and that the natural order is maintained. Thus, the capabilities of each creature are precisely calibrated to its role in the living world. From the gazelle and the rabbit to the birds and insects, **Divine Wisdom** has bestowed upon every creature the specific organs and faculties essential for its survival and existence. This divine design is evident in the diverse forms and capacities tailored to each animal's needs, reflecting a perfect balance without excess or deficiency. As narrated from the Messenger of God (peace be upon him), the wonders of creation—from the depths of the seas to the reaches of the sky—serve as signs for those who reflect. The vast variety of shapes and extraordinary forms found in nature are not random but are intentional acts of creation, ensuring that every species is perfectly adapted to its environment, whether in the air, on land, or in the water.

The First Category: The Human Being

Among the primary considerations is that the human being is the most noble of all animals and the quintessential summary of all creation. God has fashioned the human form as the most exquisite of all things, composing it of a physical body and a spiritual

soul. This existence is refined by the **intellect** and consciousness, which govern the inner faculties.

The **rational soul** resides in the brain, which serves as the highest point of authority. Here, the essence of intellect integrates with sensory perceptions and memories. The brain acts as a central hub—a bridge—where the rational faculty interacts with the physical organs of the body. This intersection allows the mind to process information and direct the body's actions.

Because of this unique composition, philosophers have often described the human being as a **microcosm**—a "small world" that mirrors the complexities of the universe. A human's nature is fluid and depends upon their inclinations:

- If a person elevates their soul toward spiritual meanings and divine wisdom, they ascend to a state resembling that of the **angels**.
- If they surrender to their basic biological drives—such as hunger, aggression, or lust—they descend to the level of **beasts**.
- If they employ their intellect for malice and destruction, they may fall even lower, becoming like a **demon**.

Thus, the human destiny is determined by which faculty they choose to nourish: the divine intellect or the animal instinct. ## The Second Analysis

Regarding the **Rational Soul**

The human condition is defined by the capacity for self-expression—the ability to say "I spoke" or "I acted." In this state, the human being encompasses all pure and speaking faculties. The essence recognized in this state is the **Soul** (*Nafs*), which governs all perceptions and actions. To understand the soul's true nature is not merely a matter of intellectual exercise; it is a reality that transcends simple thought.

As the Almighty has stated, the soul is the *Command of my Lord*. Consequently, after death, the soul is subject to reward or punishment, dwelling either in eternal bliss or profound misery. This is reflected in the divine words describing those who find peace in Paradise and those who face the torment of the Fire—a flame that encompasses and consumes the transgressors.

The **Rational Soul** acts as the sovereign of its realm, the body. It governs the physical organs and their powers, which serve as its subjects. This relationship is akin to the administration of a city:

- The **Rational Faculty** serves as the *Vizier* (Prime Minister), providing guidance and wisdom.
- The **Imaginative Faculty** acts as the scribe or messenger, conveying images and forms.
- The **Estimative Faculty** functions as the guard or scout, perceiving danger or benefit.

These faculties are linked through the brain and the nervous system, which act as the conduits for the soul's commands. The sensory organs—the eyes, ears, nose, and tongue—serve as the watchmen and messengers that bring information from the external world to the internal administration.

The soul is not limited by the physical constraints of the body. It is a traveler that moves from the material world back to the **Abode of Origins** (*Dar al-Asal*). While the body is composed of elements and eventually decays, the soul is an ethereal breath, a divine spark that returns to its source.

> The soul descended from the loftiest heights, From the realms of glory and divine light, To be housed within a speaking form, Yet it remains a stranger, longing for its home. ## The Descent and Refinement of the Celestial Spirit

May blessings be upon the **King**, and may order be restored to the realms. This essence is a singular entity that descends and settles; it is the bridge between the heights and the depths. When the spirit descends, it encounters the boundaries of the material world, where the ruins of the physical plane meet the purity of the void. It is here that the spirit finds its anchor, descending through the various spheres until it reaches the lowest depths of the earth.

Once it has reached this nadir, the spirit begins its transformation. It is stripped of its celestial shroud and subjected to the pressures of the elements. It is tossed by the winds of change, refined through repeated cycles of agitation and stillness, until it reaches a state of absolute purity. From the lowest depths, it begins its ascent, rising through the levels of existence, shedding its impurities as it climbs.

It transcends the physical, passing through the realms of the air and the ether, until it returns to its original source. In this cycle of descent and ascent, the spirit attains its true reality within the universe. It traverses the path of time, moving beyond the constraints of the material world, returning to the eternal state from which it first emerged.

The Allegory of the World Soul

Now, concerning this **World Soul** and its hidden mysteries, let us recount the story of a man who was a king in the West. This king became consumed by a passion for a woman of unrestrained and volatile nature. Her influence over him was like a fever, driving him toward indulgence in luxury, fine foods, and intoxicating drinks, which gradually corrupted his spirit and clouded his judgment.

As his condition worsened, he fell into a state of decay—both physical and spiritual. He sought the help of a **Wise Man**, a master of the hidden arts. The Sage looked upon the king and saw that his essence had become fragmented and corrupted by his earthly desires.

> “To heal the soul,” the Sage explained, “one must first purge the impurities of the body. The remedy lies not in more pleasure, but in the discipline of the spirit and the application of the true medicine.”

The Sage worked to refine the king’s nature, treating his passion not by extinguishing it, but by transforming it. He taught him that the “woman” he loved was a reflection of the volatile elements within himself. By mastering these internal forces, the king could turn his longing from the fleeting pleasures of the flesh toward the eternal beauty of the **Universal Spirit**.

Through this process of alchemical purification, the king was restored. He realized that the true path to health and sovereignty is the balance between the material and the spiritual. Thus, the human being, when guided by the **Wise One**, can rise above the limitations of the physical world and regain their rightful place in the celestial order. ## Section on Ethics

Character is the innate state of the soul from which actions flow effortlessly. When a person acts out of a temporary necessity or a fleeting circumstance, those actions do not reflect their true nature. True character, however, is a stable and ingrained disposition. If a person’s internal nature is noble, their actions will be inherently virtuous, aligned with both reason and divine law, without the need for forced effort or calculated pretense.

There are those who may appear virtuous simply because they seek a reward or have adopted a habit of politeness. However, true virtue is an internal quality. It is narrated that the Prophet Muhammad (peace be upon him) said:

> “The heaviest thing placed on the scales [of deeds] on the Day of Judgment is good character.”

Furthermore, it is recounted that a man was granted entry into Paradise not through an abundance of ritual worship, but because of the nobility of his character. A person possessing such virtue commands the respect of others as a sovereign does; they become a model for people to follow. Conversely, those who possess the opposite—vile character—are shunned and disregarded, following a path that leads only to ruin.

The Virtues

The first of these virtues is **Chastity and Temperance** (*Al-Iffa*). This is defined as the exercise of restraint and moderation regarding physical desires, specifically the appetite for sexual intimacy and the consumption of food. This discipline is highly praised within the *Sharia* and the Quran.

An example of this is found in the life of **Muhammad bin Ziyad** (may God be pleased with him). Though he was a youth renowned for his beautiful voice and praised by kings, he maintained a profound sense of modesty and self-restraint. When he entered a household, his conduct was marked by a discipline that reflected his internal refinement, proving that true nobility lies in the mastery of one's desires. ## On the Virtue of Generosity and Detachment

Among these virtues is the practice of spending one's wealth in the way of God to seek the rewards of Paradise. This is a fundamental principle of faith. The Prophet Muhammad (peace be upon him) taught that wealth is a trial; however, those who utilize it for the sake of the Almighty find true success. It is narrated that the Prophet (peace be upon him) spoke of the trials of the world, noting that while some cling to material possessions, those who relinquish them for God's sake are the ones who truly migrate toward Paradise.

There is an account of a man from the West who encountered the Prophet (peace be upon him). When asked why he had given away all his possessions, the man replied that he had left them behind solely for the sake of God. The Prophet (peace be upon him) praised his gratitude and faith. Similarly, it is narrated that God revealed to **Moses** (peace be upon him) that true success lies in detachment from the worldly and attachment to the Divine.

The Example of Abdullah bin Ja'far

A story is told of **Abdullah bin Ja'far**, who was once approached by a seeker of help. **Abdullah** advised him, saying:

> "The best way to find true peace is to sever the chains of attachment to material wealth. Once you stop viewing the world as your primary goal, you will find a freedom that no amount of gold can buy."

Abdullah was known for his immense generosity. In one instance, he encountered a servant girl who was being sold. Recognizing her plight, he purchased her, not to own her, but to grant her freedom. When those around him questioned the high price he paid for her, he replied that the value of a human soul is immeasurable and that the reward for liberating another is far greater than any worldly cost. He remarked that such acts of kindness are the hallmark of the *Ahl al-Bayt* (the Family of the Prophet), who prioritize the welfare of others over their own luxury.

On Praise and Noble Character

Another account describes a man who sought to praise a noble person. The noble man responded with humility, suggesting that praise should not be a tool for vanity but a mirror reflecting one's shortcomings. In a dialogue regarding generosity, the following lines were recited:

> O generous soul, let not sorrow cloud your heart, For you are a giver who knows no bounds, Seeking no excuse to withhold from those in need.

The Spirit of Hospitality

It is further recounted that a traveler once came upon a group of people and sought their hospitality. Although they possessed little, they welcomed him with open arms, offering him their last remaining resources, including their livestock. When the guest expressed gratitude for their kindness despite their poverty, they replied that the honor of hosting a guest far outweighs the hardship of scarcity.

In conclusion, my son, remember that the world is fleeting. Be like the rain that falls upon the earth, giving life to everything it touches without asking for anything in return. True nobility is found not in what one accumulates, but in what one gives away. ## Tales of Generosity and Wit

It is recounted that a merchant of fine wares demanded ten thousand *dirhams* daily. He approached a certain man who had fallen into a state of wretchedness and hardship, stripped of his former glory and prestige. The man lamented, "I am now in such a state..." The merchant replied, "I found you cheap and have bought you." The man answered, "Know then that the price for my freedom is ten thousand *dirhams*."

Another story tells of **Ma'n ibn Aws** during his time in Iraq. A poet, residing in **Basra**, sought an audience with him but found no way to gain entry. The poet, determined to get **Ma'n's** attention, wrote upon a piece of wood:

> "The most generous of men is **Ma'n**; he is the one who listens to my plea."

He placed the wood where it would be found. On the first day, the message was read, but no response came. On the second day, the poet wrote another plea, requesting assistance. On the third day, he wrote yet again, pleading for a glance of favor. Eventually, **Ma'n** read the messages and became curious about the author. He summoned the man, and the poet appeared before him in a state of total destitution.

The poet described his suffering, saying:

> "I sought you with a desperate intensity, wandering through the streets until I reached the gates. I traversed the city in such a wretched state that a passerby saw me trembling with grief and hunger, clinging to the remnants of my dignity."

The poet then spoke to him regarding the **Commander of the Faithful**, asserting that while others might possess wealth, true nobility lies in the spirit. To prove his point and his own worth, the poet produced a precious gem.

> "This jewel," the poet declared, "is worth a thousand *dinars*. I offer it to you now, not because I have plenty, but to demonstrate that the one who distributes wealth is far more generous than the one who merely possesses it. I give this to you to show that I, though poor, possess a generosity that rivals your own."

Ma'n was deeply moved by the poet's wit and his selfless act of giving while in poverty. He rewarded the poet handsomely, acknowledging that such nobility of character was rarer than the gem itself.

The Rule of Combustion

Among the established rules is the principle of regulating the intensity of fire. It is determined that the strength of combustion is controlled by adjusting the quantity of the fuel and the amount of material introduced, ensuring the heat reaches the required level for the intended purpose. ## Courage

Courage is defined as the readiness to step forward and act whenever it is necessary. It represents the virtuous middle ground, situated precisely between the extremes of cowardice and recklessness.

As an example of this virtue, it is recounted that a man once encountered another and, observing his steadfastness, remarked:

> "You are truly courageous."

The other replied:

> "Courage is to be able to strike when the opportunity arises, and to refrain when it is not."

On a similar note, there is a poetic reflection on the inevitability of fate:

> I gaze upon the day of death as a destined arrival, A day ordained, from which no soul can escape.

In another account, a **Bedouin** was described as possessing extraordinary bravery. During a conflict, he was seen amidst the clash of arms and the chaos of battle, undeterred. He faced his opponents with such resolve that he became a pillar of strength for his companions. In the heat of the struggle, as horses charged and weapons clashed, **Al-Abbas** and **Adham** were among those who displayed immense fortitude.

During the height of the battle, one warrior called out to another, urging him to remain steadfast and obey the command of the leader. The narrative describes a fierce encounter where **Al-Abbas** fought with great skill, eventually prevailing through a combination of strength and divine support. When asked about his victory, he attributed it to the grace of God, who grants success to the righteous and provides strength to those who persevere.

Patience

Patience is the act of restraining the soul from anger and preventing it from succumbing to distress. It is a discipline of the self, guided by reason and intellect, which allows an individual to remain composed in the face of hardship. ## On Forbearance and Resignation

A wheel fell upon a man's leg, crushing it. He requested the judge to authorize its amputation to save his life, but the judge hesitated. The man remained composed, accepting the decree of fate. He said, "To God we belong, and to Him we shall return,"

submitting to the divine will with a heart full of contentment, regardless of whether he lost a limb or his life.

Among these virtues is Forbearance (*Al-Hilm*). This quality involves maintaining composure and restraint even in the face of provocation. It is narrated that on the Day of Resurrection, when the creatures are gathered, a caller will announce:

> "Let those who were patient and forbearing in the world enter Paradise!"

The angels will then lead them toward the gates of Heaven. Some may recall the injustices they suffered or the hardships they endured, but the truly forbearing will not dwell on these grievances. Instead, they will focus on the mercy of their Lord, reflecting on how their patience in the temporal world has led them to eternal bliss.

Examples of Forbearance

It is told that a man among the Jews once entered into a trade dispute. While others reacted with anger and hostility, he remained calm, prioritizing peace over profit. When asked why he did not fight for his rights, he replied that the reward of patience far outweighs the fleeting satisfaction of victory in a dispute.

In another instance, a man was unjustly accused of a crime. Despite the intensity of the accusations and the pressure from the crowd, he did not lose his temper. He responded with such grace and wisdom that his accusers were eventually silenced by their own shame.

There is also the account of a man suffering from a severe ailment in his leg. He asked a physician to cut a specific nerve to relieve his agony. Despite the excruciating pain of the procedure, he remained silent and steadfast, viewing his suffering as a means of spiritual purification.

Furthermore, a story is recounted regarding a murder. A man was killed, and the community sought the culprit. A witness came forward, describing the killer's appearance and a specific ring he wore. Through this detailed observation and the patient pursuit of justice, the murderer was apprehended and brought to account.

On Generosity

Among these virtues is Generosity (*Al-Karam*), which is the nobility of soul that drives one to give without expectation of return.

This is exemplified in the life of **Ali**, the Commander of the Faithful. It is narrated that during a period of tension between **Ali** and **Mu'awiya**, a herald announced that

Mu'awiya sought to challenge the bravery of the opposing camp. **Ali** responded not with aggression, but with a display of unmatched nobility and courage.

In a striking scene, **Ali** mounted his horse and faced the opposition with a calmness that intimidated his enemies. Even when confronted with hostility, he maintained the dignity of a leader, demonstrating that true strength lies in self-control and a generous spirit, rather than in the exercise of raw power. ## On the Virtue of Forgiveness

You have found in us that which we had hoped for, and God has granted you a way out of your hardship. You have seen that we are more generous than those who wronged you; thus, we grant you a pardon, for pardon is the most noble of acts and the highest form of mercy.

It is narrated that the **Prophet** (peace be upon him) said: > "True forgiveness is not truly forgiveness unless it is granted to those who have no right to it."

He also said: > "When you call upon people and none respond, then be forgiving, for the most blessed of people are those who are most forgiving."

There is a story of a man who entered a city and was treated harshly. When he was eventually asked about his feelings toward those who had wronged him, he replied: > "I have forgiven them and sought no revenge, for I desire only to extinguish the flames of enmity."

On Forbearance and Nobility

Among the virtues is **Forbearance** (*Hilm*). It is the quality of the patient soul who remains composed in the face of provocation. This is exemplified by the noble character of **Al-Hasan**, who was known for his purity of heart and grace.

It is told that **Al-Hasan** once remarked that true nobility does not reside in outward appearance or status, but in a heart that is clean and a spirit that seeks to benefit others. He believed that a single poem of wisdom is more valuable than a thousand verses of vanity, as it guides the people toward truth and virtue.

On the Virtue of Discretion

Another virtue is the **Veiling of Faults** (*Sitr*), which consists of concealing the shortcomings of others and refusing to expose their secrets. This is the essence of chivalry and the completion of nobility. The **Prophet** (peace be upon him) said: > "Whoever conceals the faults of a believer, God will conceal their faults on the Day of Resurrection."

This is mirrored in the story of the **Prophet Jacob** (*Ya'qub*), who advised his sons to be discreet and to seek God's forgiveness rather than dwelling on the mistakes of others, for God is the Most Merciful.

On Acuteness of Mind

Among the virtues is **Acuteness** (*Daka'*), which is the ability to perceive the hidden truth behind words and to understand the subtle intentions of others.

There is a tale from the era of the kings regarding a scribe who was tasked with writing a letter to a powerful ruler. The scribe, fearing the ruler's volatility, used a clever linguistic trick. By subtly altering the diacritics—specifically by adding a *tashdid* (a doubling mark) to the letter *Nun*—he changed the meaning of a sentence from a direct challenge to a humble request. When the king read the letter, he praised the scribe's wit, for the message conveyed a warning that only a discerning mind could decode, yet it did so without offending the royal dignity.

On Truthfulness

Among the virtues is **Truthfulness** (*Sidq*), which is the alignment of the inner heart with the outward word. This is best exemplified by **Abu Bakr al-Siddiq**, who earned his title through his unwavering honesty.

A story is told of an ascetic who lived in a remote cell. A man arrived and sought shelter, claiming to be a traveler in need. The ascetic, testing the man's truthfulness, asked him about his origins and his purpose. Through the man's honest and humble responses, the ascetic recognized a sincere soul. The ascetic remarked that truthfulness is a light that guides a person through the darkest of trials, for the truthful man is never truly lost.

On Loyalty

Among the virtues is **Loyalty** (*Wafa*), which is... ## On the Validity of Prayer and Faith It was recounted that a man once asked about the conditions of prayer and the requirements for the believers. A scholar, may God have mercy on him, shared a story of a man who had prayed for a year but then encountered someone who called him a disbeliever. Distressed, the man sought out a teacher. Upon entering the mosque, he performed one unit of prayer, but then remembered a mistake he had made and wondered if his prayer was valid. The teacher explained that while the act was flawed, the intention mattered. When the man asked how to rectify his state, the teacher told

him that true faith is not merely in the ritual, but in the sincerity of the heart and the submission to the truth.

On Divine Mercy

Among these accounts is a story regarding mercy. It is narrated that the Prophet Muhammad (peace be upon him) said that a person is not truly merciful unless they show mercy to all people. A man once approached the Prophet, seeking guidance. He mentioned that he had a relative who remained a disbeliever despite his efforts. The Prophet responded with kindness, explaining that guidance is in the hands of God. Eventually, through the Prophet's gentle conduct and the manifestation of divine mercy, the man's relative was touched and declared the *Shahada*, testifying that there is no god but God and that Muhammad is His messenger.

The Lesson of Ibrahim bin Adham

It was further recounted that **Ibrahim bin Adham** once observed a man from the Children of Israel who possessed a miraculous ability to fly through the air. This man, proud of his power, boasted that he could transcend the physical world. **Ibrahim bin Adham** replied that while flying through the air is a mere trick of the physical realm, the true ascent is that of the soul toward its Creator. He noted that many who possess worldly wonders remain spiritually bankrupt, whereas the humble servant who walks the earth in submission to God is the one who has truly reached the highest heavens.

The Proof of Eloquence

Another account speaks of the power of clear evidence. A man once challenged another to prove the truth of his faith. In response, the believer presented a written testimony, citing the legacies of **Moses** and **Abraham**. He argued that the message of the prophets has always been one: the oneness of God and the necessity of righteous living. The opponent, faced with the continuity of these divine revelations and the consistency of the prophetic message, found his arguments dismantled by the sheer weight of the historical and spiritual evidence.

The Debate on Prophecy

In another instance, a debater attempted to undermine the legitimacy of the prophets. He questioned how a human could be a messenger for the Divine. His opponent replied by pointing to the nature of signs and miracles. He argued that if a man can produce a sign that defies the laws of nature—as the prophets did—it serves as an empirical proof

of divine backing. The debate concluded with the realization that reason, when used correctly, does not contradict revelation but rather supports it.

An Exhortation on Spiritual Blindness

Among these stories is a moral lesson. A man once lamented his physical blindness, believing it to be his greatest misfortune. A wise man approached him and said: > “The blindness of the eyes is a trial of the body, but the blindness of the heart is a catastrophe of the soul.”

He explained that many people see the world clearly with their eyes but are utterly blind to the truth of their existence and the presence of God. The lesson was that spiritual insight is far more valuable than physical sight, for the former leads to eternal salvation while the latter only navigates the temporary world.

The Man from Yemen and Caliph Al-Mansur

Finally, it is told that a man from **Yemen** arrived in the city of Baghdad during the reign of Caliph **Al-Mansur**. The man was known for his simplicity and bluntness. Upon meeting the Caliph, the man held a simple wooden staff. **Al-Mansur**, intrigued by the man’s confidence, asked him about the significance of the staff. The man replied that the staff was a reminder of his humility and his journey, noting that while the Caliph held a scepter of power, both the scepter and the staff would eventually return to the dust from which they came. ## On the Nobility of Covenants

The dispute began when the claimant stated, “O **Commander of the Faithful**, this estate belongs to him, and the one denying it is lying about the specifics. I do not desire the land except to honor my word, O **Commander of the Faithful**, regarding this estate.”

Among the highest virtues is the nobility of keeping one’s covenant—which is the practice of treating relatives and acquaintances with kindness and fairness. It is told that a man from **Kufa** once sold a horse for one hundred *dirhams*. He had a friend who was well aware of a defect in the horse, but the horse was eventually taken to the city. A man from **Kufa** saw the horse and, recognizing its flaw, said, “This is the same horse that was sold; the **Commander of the Faithful** must be informed of this.”

When the man arrived, the **Commander of the Faithful** asked him to speak the truth. The man replied, “O **Commander of the Faithful**, may God protect you.” The **Commander of the Faithful** then told the seller to be honest about the horse. The

seller, feeling the weight of his conscience, admitted the flaw. The **Commander of the Faithful** praised his honesty, saying:

> “You have regained your honor through your truthfulness. Your honesty has saved you from a greater loss.”

He then ordered that the buyer be compensated and that the seller be rewarded for his eventual integrity.

On Humility

Among the essential virtues is **humility**, which occurs when a person recognizes their own limitations and views others with respect and modesty. The Prophet (peace and blessings be upon him) said:

> “No servant humbles himself for the sake of God except that God raises him in rank.”

Indeed, the greatest of scholars are those who possess both profound knowledge and the humility to act upon it.

Many are those who take pride in their horses and camels, yet they are but fleeting possessions. Many are those who see a man’s outward form, while his heart is consumed by vanity. Many are those who count the passing days, unaware of the reckoning of their deeds. Many are those who seek knowledge while clad in coarse wool, valuing truth over luxury.

May God preserve the soul and elevate its rank in the Hereafter. These are the ethics and noble traits that one should embody—virtues that are timeless and protect a person from the decay of the ages. For those who dwell only in the material world, their legacy vanishes, but for those who cultivate a noble character, their reward is eternal. Leave behind the trivialities of this life and seek that which endures. ## On Miserliness

Miserliness is defined as the act of withholding one’s possessions from those who are in need. Regarding this, the **Prophet** (peace be upon him) said:

> Miserliness is like a fire that consumes the worldly life, but its true fuel is the fire of Hell.

It is recounted that the **Prophet** (peace be upon him) once saw a man clinging desperately to a wall. When questioned, the man replied that he was clinging to the world. The **Prophet** asked him, "Is the world greater than the mountains?" The man replied that it was. The **Prophet** then asked, "Is it greater than the heavens?" He answered yes. "Is it greater than the Throne?" He again answered yes. To this, the **Prophet** responded:

> Allah is greater than all of these.

He warned the man to be mindful of his greed, for the pursuit of wealth and the hoarding of riches are but sparks that ignite the fires of the afterlife. He further cautioned that one who is consumed by greed will find no peace, for such a person is like a traveler who wanders through rivers and forests without ever finding a destination.

It is also related that a Bedouin once approached a man, mentioning his camel and asking for basic necessities, specifically requesting sandals and firewood. The man refused him, to which the Bedouin replied with a sharp remark about the nature of the man's generosity, noting that his heart was as cold as the winter wind.

In another account, a Bedouin asked for a favor and was denied. When he asked why, the man gave a vague excuse. The Bedouin retorted that the man's stinginess was a burden more heavy than the camel he rode.

Furthermore, it is told that among the early elders, it was said:

> Do not entrust your wealth to the miserly, for they do not know how to truly preserve it. It is far better to provide for those who are generous, for they understand the value of giving.

Another story tells of a Bedouin who was resting on a rug. When the **Prophet** (peace be upon him) greeted him, the man began to speak of his camel and his hardships. During their conversation, the Bedouin pointed to a certain individual and remarked, "By God, I have never encountered a man more miserly than this one," highlighting how such a trait is evident to all who encounter it.

Finally, it is recounted that a Bedouin entered a gathering of people and asked about the customs of the people of *Sindh*. He questioned whether their nature was one of

generosity or greed. The people responded that while some are noble, others are gripped by a deep-seated miserliness that no amount of wealth can cure. They cited the example of a merchant in the market who, despite his immense riches, would haggle over the smallest coin, proving that **miserliness** is a disease of the soul rather than a result of poverty. ## The Tale of the Student and the Cane

Once, a young student bought a cane identical to the one used by his teacher. When the teacher saw it, he used the cane to strike the boy. Confused, the student asked why he was being punished. The teacher replied, "I am punishing you because you have tried to imitate the instrument of discipline without possessing the authority that accompanies it."

The teacher then explained that just as a cane is used to straighten what is crooked, discipline is needed to curb the appetites of the soul. He noted that when one overindulges in food, the mind becomes sluggish and the spirit dimmed. The student, having understood the lesson, performed two units of prayer (*rak'ahs*) and sought the path of righteousness. May God grant success in reaching the truth.

Conclusion: On the Nature of the Virtuous Soul

The scholars of the spirit maintain that souls differ in their essence and the light they carry. Some souls belong to the realm of pure spirits, while others are bound by animalistic instincts. Philosophers argue that the **Rational Soul** originates from a single source but diverges into various types. These spirits descend from the heavenly spheres, shaped by their innate nature and guided by the Divine Intellects to refine the human soul.

Within this hierarchy, there are several distinct classes of souls:

- **The Virtuous Souls**: These are the souls of the **Prophets**. God designated them as exemplary guides for all humanity, embodying the highest virtues and the purest forms of character. They were sent to lead people toward divine truth and salvation.

- **The Radiant Souls**: These are the souls of the **Saints** (*Awliya*), the guides, and the gnostics. Their spirits mirror the light of the Prophets, manifesting in acts of spiritual healing and divine guidance. They serve as beacons for the lost and a source of comfort for the suffering.

- **The Seeking Souls**: These are the souls of those who strive for spiritual benefit and internal purity. They focus on the hidden states of the heart. Regarding this

state, it is said that the believer must remain vigilant. The Sufi master **Abu Sa'id al-Kharraz** emphasized the importance of self-scrutiny, stating: > "Know that God reveals your faults to you; therefore, be cautious. I spent years examining myself and found my heart clouded, until I realized that only through divine grace can one truly see their own shortcomings."

- **The Burdened Souls**: Finally, there are those souls weighed down by earthly desires and spiritual darkness. These souls act as a heavy burden upon the physical body, leading to spiritual stagnation. This is compared to a common Arabic proverb regarding the innate traits a child carries from birth—some are born with a predisposition toward light, while others carry the weight of their ancestral or earthly inclinations.

May God guide us all toward the Light. ## The Parable of the Mamluk

Some traders recounted that while traveling with a black *mamluk* (slave) who served as their guide, they encountered a sudden, fierce fire. As they struggled to navigate, the *mamluk* spoke with a profound clarity that stirred the hearts of those listening. He revealed that he had received a divine warning about the journey of life and the inevitable transition to the hereafter.

He turned to his master and said: > "Know, my master, that I was once a man of great wealth and status, but I was blinded by the illusions of this world. Now, as I guide you through this wilderness, I see the world for what it truly is: a fleeting shadow. The hardships you fear here are nothing compared to the eternal truths that await us. Do not be deceived by the comforts of the earth, for they are but a veil."

The traders were struck by his insight, noting how he could discern the path not just through the physical landscape, but through a spiritual understanding of existence.

On the Nature of Souls

It is said that souls (*nufus*) are diverse in their origins and natures. Among them are the souls of the **Kinda** people, whose characteristics are recorded in the annals of the spiritual realms. These souls are categorized regardless of the physical vessel they inhabit; the soul of a youth may reside in the body of an old man, and the soul of a woman may mirror that of a man. Similarly, the spirits of the *Arabs* and the *residents* are intertwined, proving that the essence of a being transcends its outward appearance or ethnic origin.

Sabi’a and the King

It was narrated that **Sabi’a bint Nasr al-Humayri** had a vision in which she saw a magnificent city. In this vision, she encountered a king who sat upon a throne of light. He spoke to her of the cyclical nature of time and the inevitable decline of empires.

The king asked her: > “Tell me, does the world truly end, or does it merely transform?”

Sabi’a replied that she did not know, to which the king answered: > “The world is like a garment that is woven and then unraveled. Every era has its beginning and its end. There will come a time when the laws of men are superseded by the laws of the Divine, and the arrogant will be humbled while the patient are rewarded.”

He further explained that the “Age of Ruin” is not a single event, but a process of decay that affects all who cling too tightly to the material world.

Alexander and the Spirit

Among the seekers of the Path (*ashab al-irada*) is a story concerning **Alexander**. It is told that **Alexander** once encountered a youth whose presence was radiating with an otherworldly light. The youth appeared as a king, yet he possessed the humility of a servant.

The youth revealed to **Alexander** the secret signs of the soul, explaining that the spirit carries marks from its previous existences. He told him: > “The soul does not die; it merely changes its dwelling. The marks I bear are evidence of a journey that spans eons, and your own soul, **Alexander**, carries the imprint of a quest for knowledge that will never truly end.”

The Pledge and the Mirror

There is a mention of a pledge (*bay’a*) given to a man named **Abdullah**, symbolizing a commitment to truth and spiritual loyalty. This act was seen as a purification of the heart, stripping away the ego to make room for divine guidance.

Finally, it is recounted that the **Commander of the Faithful** once gazed into a mirror. As he looked at his own reflection, he did not see his physical beauty, but rather the fleeting nature of the flesh. He remarked: > “The mirror shows the face, but it hides the soul. The beauty of the body is like a spark in a fire—bright for a moment, then consumed by the flames of time. Only the beauty of the character remains eternal.” **Ali bin Abd al-Malik** said to the young man: “I pray to God that He grants you a long life of obedience to Him, enjoyed in good health.” The young man continued speaking

until he suddenly stopped. Someone then asked him to speak again, but he remained silent. **Muhammad bin Matir** remarked on his silence, while **Hasan** said:

> "There is no refuge but in God; in Him we trust and to Him we turn for help."

After several days, the man recovered and returned to his normal state. It is also recounted that **Tahir bin al-Hasan** left **Raqqa** to visit **Isa bin Mahan**, bringing with him several thousand dirhams. He deposited these funds with a trustee, but the trustee proved dishonest. Later, it was reported that **Isa bin Mahan** had been killed in **Baghdad**, and the trustee was also executed. May God grant success.

The Fourth Reflection: On the Anatomy of the Human Body

The study of human anatomy reveals profound wonders. While the intellect may grasp the general form of creation, the intricate details of the body are a testament to divine craftsmanship. God the Almighty states that if one reflects upon their own being, they will recognize the wisdom of the Creator.

The human body is a complex harmony of the four primary elements: *fire*, *air*, *water*, and *earth*. These elements are blended and balanced to sustain the soul within its physical vessel. By contemplating the perfection of these organs, a person gains knowledge and becomes aware of the divine signs embedded within their own existence. This reflection leads one to recognize the grace of God, for the human form is a mirror reflecting the Creator's wisdom. As the scriptures suggest, those who deny the signs of God are blind to the truth. Therefore, the most accurate observation of human anatomy begins with an analysis of the organs, which can be categorized into several types.

Section One: The Bones

Bones are solid structures designed to serve as the primary support and framework for the body. Without them, the physical form would lack stability and would be nothing more than soft, shapeless flesh, incapable of movement or upright posture.

The divine wisdom in creating bones is evident when one considers their function: they provide the necessary rigidity for the body to operate. To use an analogy, the body is like a tent, and the bones are the wooden poles that hold it aloft. For instance, the spine provides the central axis of the body, and the ribs protect the internal organs.

Furthermore, the system includes joints that allow for flexibility and movement, and ligaments that secure the bones in place. This intricate arrangement extends to every part of the anatomy, including the specialized structures of the skull and the flexibility of the tongue, all of which are precisely engineered to fulfill their specific roles. The

bones were created with a hard consistency to provide support and protection, while the parts intended for movement were created with a more flexible nature. This allows for a balance: the structural hardness provides stability, while the softer, intermediate tissues—such as cartilage—ensure that the joints do not become too rigid, which would hinder movement.

When bones connect, they form two types of junctions: those that create a **joint** (*mufasil*), allowing for movement, and those that do not, which maintain a fixed structure. These joints allow the limbs to move in various ways, and their range of motion is categorized into three primary types:

- **The First Type**: Where one end of the bone is shaped like a socket or depression, and the other end fits into it, allowing for rotation (similar to a ball-and-socket joint).
- **The Second Type**: Where the bones meet in a way that allows for a sliding or hinging motion, which is a more restricted form of movement.
- **The Third Type**: Where the bones are firmly joined, providing stability and very limited to no movement.

The total number of bones in the body is approximately **two hundred and forty-eight**. The wisdom behind this specific arrangement is that each bone provides a necessary level of strength and support. Some bones serve as a protective shield for internal organs; if these were absent or shaped differently, the organs would be vulnerable to injury, and the body would lose its structural integrity.

The Second Type

The second category refers to **cartilaginous tissues** and semi-flexible bones. These are distributed at the ends of bones and in specific areas to provide flexibility and cushioning. For instance, in the throat and respiratory passages, these structures are designed to be strong enough to keep the airways open yet flexible enough to prevent the tissues from fracturing under pressure, ensuring that the flow of breath is not obstructed.

The Third Type

The third category involves the **spinal cord** (*nukhāʿ*) and the **brain** (*dimāgh*). The brain serves as the central command center for the entire body, while the spinal cord acts as the primary conduit for transmitting signals. The purpose of the spinal cord is to

connect the brain to the rest of the limbs and organs, allowing for coordinated movement and sensory feedback.

By the grace of God, the brain transmits impulses through the spinal cord, which then branches out into **nerves** (*a'sāb*) that reach every part of the body. These nerves are divided into those that control the internal organs and those that govern the external limbs. Movement is initiated in the brain and transmitted via the spinal cord to the nerves; the closer a nerve is to the spinal cord, the more direct its influence over the organ it serves. Thus, the harmony between the brain, the spinal cord, and the nerves ensures the proper functioning of all bodily systems. ## The Fourth Type: Ligaments **Ligaments** serve as the primary binders of the body, providing structure and stability. Their primary function is to connect bones to one another, ensuring a firm bond. While **nerves** facilitate movement and transmit impulses, ligaments provide the necessary tension and support. If bones were merely rigid and nerves were too delicate, the skeletal frame would lack the cohesion required for movement. Thus, the Creator designed ligaments to be strong and firmly rooted in the bone, creating a network that integrates the nerves and bones into a unified, functional system.

The Fifth Type: Muscle

Muscular tissue is essential for maintaining the body's equilibrium and facilitating movement. It acts as a thermal regulator, providing warmth and protection against cold. Without this layer of muscle, the body would be unable to withstand external temperature extremes, leaving the internal organs vulnerable to the environment. Furthermore, muscle provides the necessary volume and shape to the limbs, protecting the underlying skeletal structure and ensuring that the body can move with agility and strength.

The Sixth Type: Adipose Tissue and Fascia

This type consists of a fine, lubricating substance that envelopes the muscles. It is designed to facilitate smooth movement by reducing friction between muscle groups and protecting the internal vessels. Its elasticity is comparable to that of a bowstring; if the muscles were thick and rigid without this lubricating layer, movement would be labored and jerky. This tissue acts as a protective cushion, shielding the organs from impact and allowing the body to bend and stretch without injury.

The Seventh Type: The Arteries and the Vital Spirit

The **arteries** are the conduits for the *ruh* (vital spirit). This spirit is a refined substance produced through the interaction of the heart and the lungs. When air is inhaled, it is

processed within the heart, where it is transformed into the *ruh*. This vital energy is then distributed throughout the body via the arteries to nourish the organs. The system is designed so that the heart acts as the central pump, ensuring that the life-giving spirit reaches every extremity of the body.

The Eighth Type: The Vascular System

The **vascular system** is divided based on the function of the vessels. Some arteries are dedicated to transporting nutrient-rich blood and the vital spirit to the organs, while others serve to remove waste and metabolic byproducts. The main arteries are thicker and more resilient, capable of handling the pressure of the heart's contractions, whereas the smaller veins are more delicate. This sophisticated network ensures that every part of the body is nourished and cleansed simultaneously.

The Ninth Type: The Liver

This organ is a substantial body located adjacent to the stomach. Its primary role is the processing and refinement of nutrients absorbed from the digestive tract. It serves as a central reservoir, preparing the blood for distribution to the rest of the body and ensuring that the chemical balance of the blood is maintained to support overall health.

The Tenth Type: The Gallbladder

The **gallbladder** is a glandular structure that acts as a reservoir for bile. It is positioned to release these bitter secretions into the digestive system to aid in the breakdown of fats. Its presence is essential for proper digestion and the efficient absorption of nutrients from the food processed in the stomach. ## Anatomical Classifications

The surfaces of the organs are structured like walls, designed to protect their peripheries and maintain their integrity.

The Eleventh Type refers to the ligaments and tendons. These structures are composed of fibrous tissues that glide against one another, providing stability and flexibility. This arrangement prevents the internal organs from being displaced and ensures that the body's movements are smooth and coordinated.

The Twelfth Type concerns the relationship between the blood and the bone. According to the inherent nature of the body, blood undergoes a transformation as it enters the bone. This process alters the blood's properties, making it suitable for the bone's unique structure, thereby supporting the bone's growth and maintenance.

Part Two: The Noble Organs

The brain is situated at the highest point of the body. This placement is a manifestation of divine wisdom, ensuring that the brain remains isolated from the lower organs and is positioned to effectively oversee and command the entire biological system.

The brain's spherical shape is purposeful; a rounded form allows for optimal integration and avoids the friction or obstructions that would occur with other geometric shapes. This design facilitates the seamless flow of nerves and the efficient transmission of signals. The brain is connected to the rest of the body via the spinal cord, which serves as the primary conduit for communication.

The brain is encased and protected by the skull, which consists of several bones that interlock precisely. This protective shell is divided into three distinct layers: - The **outer layer**, which serves as the primary shield. - The **middle zone**, which provides a cushioning effect. - The **central core**, where the primary cognitive functions are housed.

Section on the Eye

The eye is a masterpiece of divine architecture, characterized by extreme delicacy and precision. Its intricate design ensures that the internal components are protected from external harm while remaining sensitive enough to capture light and images.

The eye functions as a receiver, capturing visual data and transmitting it via the optic nerve—carried by the *ruh* (vital spirit)—to the brain. This process allows the brain to process the visual information and form a coherent image. The lens, or the *musawwirah* (imaging part), is specifically designed to be thin and transparent, allowing light to pass through and be focused accurately, thereby enabling clear vision. ## The Anatomy of the Eye and the Visual Spirit

The eye is positioned such that the nerves supplying the organs are directed toward it, while the external nerves—such as those in the chin and face—are arranged to avoid obstructing its function. The eye acts as a witness to the impressions it receives, and its structure consists of seven distinct layers. The brain contains a hollow cavity where the optic nerve is situated; this nerve is a conduit through which the visual spirit flows. Consequently, the **choroid** (*al-`ashaa'*) is distinguished from other layers by its texture and composition. There is a humid layer and a transparent layer; the transparent layer is characterized by its clarity, while the humid layer encompasses the eye's interior.

The eye also contains a structure known as the **retina** (*al-shabaka*), which is a delicate, web-like membrane. This layer is positioned to allow light to pass through it, facilitating vision. In the center of the eye, there is a membrane that expands and contracts in response to light and movement. This membrane is the primary site of visual interaction, where the internal layers meet. Above this lies the **cornea**, which protects the inner structures and focuses incoming light.

The Visual Spirit (*Ruh al-Basira*)

As for the **visual spirit** (*ruh al-basira*), it originates in the ventricles of the brain. From there, it flows through the optic nerves, which are composed of intersecting fibers. This spirit travels from the brain's center toward the eye, distributing itself across the internal membranes. The intersection of these nerve fibers ensures that the spirit reaches all parts of the eye. Because of this intricate distribution, the visual spirit possesses the strength to perceive images and transmit them back to the brain for processing.

The Function of the Layers and Membranes

Regarding the utility of the layers and membranes previously described, we observe that the nerve extending from the brain carries the *ruh al-basira* to the eye. This nerve is supported by the **choroid**, which provides the necessary moisture and nourishment to sustain the eye's health. Without this humid layer, the eye would lose its vitality and the clarity of its vision. Furthermore, the **retina** acts as a filter and a collector of light, ensuring that the visual spirit can effectively interact with the external world. Together, these structures—the nerves, the layers, and the spiritual flow—enable the complex process of sight. ## The Anatomy and Mechanics of Vision

The relationship between form and function is evident in the composition of the eye. Within it, there is a balance between solid structures and **humors**; the latter provides the necessary moisture and clarity. The primary quality of the **crystalline lens** (*al-rajaj*) is its purity and transparency, remaining devoid of any color to ensure that light passes through unimpeded. This lens is structured to be firm yet flexible; were it too liquid, it would lack the stability to maintain its shape, and were it too rigid, it would be prone to fracturing and unable to facilitate the perception of images.

The **retina** (*al-shabakiya*) serves as the receptive surface. The **crystalline lens** acts as a conduit, allowing light to pass through it so that images can be captured upon the retina. This arrangement ensures that the visual signal is transmitted accurately. If the humors were perpetually too moist, the stability of the lens would be compromised, hindering the process of visual transformation.

Furthermore, the lens must be perfectly clear to allow light to penetrate effectively. If the lens were clouded or lacked this transparency, it would block the light, rendering the eye unable to perceive images. Therefore, the lens is positioned in front of the **retina**, and its clarity is proportional to the clarity of the images it transmits.

The structure of the eye also involves a contrast of colors and densities. The outer layers provide protection and support, while the inner regions are optimized for light transmission. The presence of the **black pupil** serves a critical function; it creates a contrast that helps concentrate light. If the entire eye were transparent without this dark center, light would scatter, and images would not be focused sharply.

When light enters through the pupil, it is refracted by the **crystalline lens** and projected onto the internal surfaces of the eye. The balance of these components—the transparency of the lens, the receptivity of the retina, and the focusing power of the pupil—allows the eye to transform external light into internal images. This complex coordination ensures that the eye can distinguish between different forms and colors, effectively translating the external world into a coherent visual experience. ## The Eye and Its Mechanisms

The ocular region remains open to allow light to enter, while the **eyelids** serve as protective layers. When the skin is analyzed, it is evident that the eyelids are composed of muscles designed to shield the eye. The upper lid is smaller than the lower lid, allowing it to move more swiftly; this mechanism ensures that the eye can be closed and opened rapidly to protect the cornea.

Furthermore, the **lacrimal system** produces tears, which serve to cleanse the eye of foreign particles and maintain lubrication. This prevents the eye from drying out and protects it from the irritating effects of wind and dust. The blinking action also helps in regulating the amount of light entering the eye, thereby preventing glare and protecting the internal structures from excessive exposure.

The interaction between the **visual spirit** (*ruh*) and the incoming light allows for the perception of images. This process is further refined by the eyelids, which modulate the air and light flow, ensuring that the eye remains healthy and functional.

The Faculty of Hearing

Regarding the **auditory faculty**, sound is transmitted through the air to reach the **brain**. The ear is designed as a collector, with its outer structure acting as a funnel to capture sound waves. The auditory canal is composed of various folds and curves; these

serve a critical purpose by preventing sudden gusts of wind or loud, jarring noises from striking the internal membranes directly, which would otherwise cause damage.

These anatomical folds modulate the air's movement, filtering out harsh vibrations while allowing meaningful sound to pass through. The sound is then directed toward the internal hearing center, where it is processed. This design ensures that the delicate internal structures of the ear are shielded from external environmental pressures while remaining highly sensitive to the nuances of sound.

The Function of the Nose

Regarding the **nose**, its primary purpose is the inhalation of air. The nasal passages are structured to filter the air before it reaches the **brain**, removing impurities and moderating its temperature. This serves as a protective barrier, ensuring that the brain is not exposed to extreme cold or heat, which could impair its function.

The internal structure of the nose acts as a shield, with the nasal walls designed to temper the flow of air. This moderation process is essential for maintaining the stability of the brain's environment. The nasal passages are shaped to ensure that air flows smoothly and consistently, providing a regulated supply of oxygen while safeguarding the cranial cavity from external shocks and temperature fluctuations. ## Respiration and the Senses

To facilitate respiration, air must enter the body. Without the nasal passages and the mouth, the body would be unable to receive the air necessary for life, nor would it be able to taste food, produce speech, or perceive scents. This balance is essential for the soul's sustenance and the body's survival.

Section: The Musculoskeletal System

The human body is designed for utility and protection. The **muscles** of the limbs are essential for movement and defense, providing the necessary force for the body to interact with its environment. These muscles are integrated into the body's structure, with some providing stability and others facilitating agility.

The nature of **muscle tissue** allows for both contraction and expansion, which is fundamental to movement. This flexibility ensures that the muscles can adapt to various physical demands. Furthermore, the interaction between muscles and the surrounding tissues allows for a coordinated range of motion, ensuring that the limbs can move effectively while remaining protected.

Section: The Oral Cavity and Respiratory Path

The mouth serves as a dual gateway, providing an entrance for both food and air. Its design allows it to function as a passage for nutrients and a conduit for the breath. The **tongue** is strategically positioned to facilitate the tasting of food and the articulation of speech.

The nasal passages ensure that air reaches the lungs efficiently. The **Creator** has designed these pathways with precision; if one were blocked, the other could serve as an alternative, ensuring the continuous flow of breath. This redundancy is a vital safeguard for survival.

The tongue's role extends beyond taste; it is the primary organ for speech, allowing humans to communicate. Its placement and flexibility enable it to distinguish between different tastes and to shape the air into spoken words. The movement of the tongue, coordinated with the breath, allows for the diverse sounds of human language.

The skeletal structure of the face and the placement of the **jaw** provide the necessary support for these functions. The bones provide a rigid framework, while the muscles allow for the dynamic movement required for eating and talking.

Section: The Mechanics of the Jaw

The **jaw** is designed to move in a way that supports both the intake of food and the production of speech. Its mobility allows the mouth to open and close, regulating the flow of air and the passage of food into the digestive tract.

The upper and lower parts of the jaw work in tandem. The upper jaw remains fixed, providing a stable base, while the lower jaw moves to facilitate chewing and articulation. This mechanical arrangement is essential for the efficient functioning of the mouth, ensuring that breathing and eating can occur without interference. ## On the Nature of Hair

This section examines the function and origin of hair. Hair is formed from the fluid metabolic waste produced by the stomach; when these residues are expelled through the skin, they manifest as hair. This biological process serves as a protective mechanism, shielding the body from the adverse effects of cold and humidity.

The distribution and density of hair vary across the body to meet specific needs. For instance, hair on the chest and limbs provides a layer of insulation. In men, the growth of the **beard** and **mustache** serves as a specialized barrier for the face. While hair is a

common trait among animals, its distribution and purpose in humans are distinct, reflecting our unique physiological structure.

The Anatomy of the Neck

The second category of study focuses on the **neck**, the elevated region that serves as the critical structural bridge connecting the head to the rest of the body. The neck is designed for high mobility, governed by a complex arrangement of muscles that allow it to move upward, downward, and from side to side.

Anatomically, the neck is composed of **seven cervical vertebrae**. The arrangement of these vertebrae is precise: they are shaped to protect the **spinal marrow** (*nukha'*), ensuring that the central nervous pathway remains secure while maintaining flexibility. This marrow is surrounded by protective tissues and is sustained by a network of blood vessels that provide the necessary nutrients for the body's internal coordination.

Furthermore, the neck houses the **trachea** (windpipe), which is positioned to facilitate the intake of air. This air travels through the trachea into the lungs, where it is transformed into a **vital spirit** (*ruh*). This refined essence is then transported to the heart, which distributes it throughout the body to sustain life and energy. The structural integrity of the neck, supported by its muscles and ligaments, ensures that these vital pathways—both neural and respiratory—remain open and protected during movement. ## The Third Category: The Thorax and Respiratory System

This section examines the sounds and the structure of the **chest**, focusing on the organs contained within. The lungs are interconnected, surrounding the heart and the respiratory passages, which serve as the primary conduits for air. There are seven major vessels that enter the heart, and their arrangement is designed to support the heart's function. The heart is centrally positioned, ensuring that the **vital spirit** (*ruh*) and innate heat can be distributed efficiently.

The lungs are structured to facilitate the movement of air, creating a necessary void that allows the chest to expand and contract. This spatial arrangement is critical; without this void, the heart would be compressed, impeding the flow of air and the overall function of the respiratory system.

Section: The Mammary Glands

The **breast** is composed of a complex network of veins, nerves, and tissues. Its physiological nature is closely linked to the **uterus**, as both are designed for the sustenance and protection of the offspring. The breast provides the newborn with

essential nourishment, as the infant is unable to consume solid foods immediately after birth.

The divine wisdom in this design is evident: the breast transforms nutrients into milk, providing a perfect food source tailored to the newborn's needs. This biological harmony ensures the survival of the child until it can transition to other forms of nourishment, reflecting a profound miracle of creation.

The Fourth Category: The Upper Extremities

Divine wisdom is further evident in the design of the human body's ability to perceive and interact with the external world. The structure of the **arm**, **forearm**, and **hand** is specifically engineered to facilitate these interactions.

The arm is supported by strong muscles and nerves that extend from the shoulder to the fingertips. The layout of these nerves allows for precise control and sensation. The forearm consists of two primary bones—the **radius** and the **ulna**—which are arranged to allow the hand to rotate and move with great flexibility.

The joints, particularly at the elbow and wrist, are designed to permit a wide range of motion. The muscles and tendons provide the necessary stability and strength, while the arrangement of the bones ensures that the hand can grip, reach, and manipulate objects with ease. This intricate balance of stability and mobility is essential for human functionality and interaction with the environment. ## The Design and Utility of the Hand

The structural design of the hand is meticulously crafted for maximum utility and flexibility. The **wrist** and **palm** serve as a stable foundation, allowing the fingers to move with precision and ease. The fingers are designed with varying lengths, which enables them to fold and overlap efficiently, allowing the hand to grasp objects of diverse shapes and sizes.

The **thumb** is particularly robust and strong, positioned opposite the other fingers to provide the necessary leverage and power for a secure grip. This specific arrangement ensures that the hand can exert force while maintaining a delicate touch. The varying proportions of the fingers ensure that each can reach and manipulate different points of an object, while the hollow and flexible nature of the palm allows the hand to enclose items firmly.

The skeletal structure of the hand further enhances this dexterity. Each finger consists of specific bones tailored for movement. If these bones were uniform in length or shape, the hand would be rigid and incapable of the complex motions required for daily life; it

would be an immobile tool rather than a versatile instrument. This intricate arrangement allows the hand to adapt its shape to the object it encounters, ensuring that the grip is always optimal.

The Shoulder and Upper Body

The anatomy of the upper arm and its connection to the shoulder is designed to balance mobility with stability. The arm attaches to the shoulder in a manner that allows for a wide range of motion, while the surrounding structures provide essential support.

The chest is structured to protect the vital organs; the ribs and sternum create a protective cage that is strong enough to shield the heart and lungs, yet flexible enough to allow for the expansion and contraction necessary for breathing. A key component of this system is the **clavicle** (collarbone), which acts as a structural bridge between the arm and the torso. The clavicle prevents the shoulder from collapsing inward and provides the necessary leverage for the arm to rotate and extend freely, facilitating a vast array of movements.

Comparison Between Human and Animal Limbs

When comparing the human hand to the limbs of animals, the distinction in design becomes clear. While animals possess paws, hooves, or claws suited for their specific environmental needs—such as running, climbing, or hunting—the human limb is uniquely specialized.

The defining feature of the human hand is the **opposable thumb**. This anatomical advantage allows humans to grip tools and manipulate small objects with a level of precision and sophistication that is absent in the animal kingdom. This unique design transforms the hand from a simple limb for locomotion or defense into a complex tool for craftsmanship and intellectual application. ## The Fifth Category: The Abdomen

The **fifth category** pertains to the **abdomen**, which consists of a circular membrane extending from the chest down to the pelvic region. Within this hollow space, the internal organs are housed and contained. This structure is designed specifically to provide protection and stability; it ensures that the organs remain in their proper positions and are shielded from external harm.

If this protective layer were absent, the internal organs would lack support and likely shift or collapse. Furthermore, the abdomen is designed to expand and contract according to the body's needs. When the stomach is full of food, the abdominal wall expands to accommodate the volume, and once the food is processed, it returns to its

original state. This flexibility is managed by a supportive force that maintains the integrity of the abdomen even during these changes in volume.

The Sixth Category: The Skeletal and Connective System

The **sixth category** concerns the **bones** and the structural framework of the body. These elements are characterized by their firmness and strength, providing a rigid foundation that protects vital organs, such as the **heart** and **lungs**, and maintains the overall shape of the body. These bones act as pillars, providing the necessary stability for the rest of the physical structure.

Within this system, there is a critical balance between rigidity and flexibility. While the bones provide strength—much like the beams of a building—they are interconnected by **ligaments** and **tendons**. If the entire skeletal structure were completely rigid, the body would be unable to bend or move. Therefore, the body utilizes **cartilage** and flexible connective tissues at the joints to allow for fluid motion and bending.

The spine, in particular, exemplifies this design. It is composed of a series of bony processes—similar to small spikes or vertebrae—which are bound together by strong connective tissues. These **ligaments** prevent the bones from displacing while allowing the spine to curve and flex.

The harmony of this system is found in the interplay between the hard, unyielding bones and the soft, elastic tendons. While the bones provide the essential structural support, the **connective tissues** ensure that the body remains agile. Without this combination, the body would either be too fragile to stand or too rigid to move. This intricate design allows for a range of motion while ensuring that the body's internal architecture remains secure and stable. The vertebrae extend from the upper to the lower regions of the body, with the middle tenth serving as the central axis of the spinal column. This arrangement allows the spine to maintain a natural curvature, similar to a bow, which provides the necessary flexibility and stability for the body. The upper and lower vertebrae are positioned to support this structure, with the upper segment ascending and the lower segment descending to maintain the body's overall alignment.

The brain serves as the central command center, connected to the various organs and limbs through a sophisticated network of **nerves**. These nerves act as conduits, transmitting signals from the brain to the extremities to ensure precise and coordinated movement. To protect this vital communication line, the **spinal cord** is encased within the protective shell of the vertebrae. This structural integration ensures that the brain can maintain control over the body's movements while the spinal cord remains shielded from injury.

The Seventh Category: The Thoracic Structure

The chest is primarily defined by the **ribs**, which form a protective cage around the upper torso. This structure is essential for the function of the respiratory system, as it houses the organs of breathing. The ribs are curved and spaced to allow the lungs to expand and contract during respiration. This skeletal framework acts as a shield, protecting the heart and lungs from external pressure and impact. The overall design of the thoracic cavity balances the need for rigid protection with the flexibility required for the rhythmic process of breathing.

The Eighth Category: The Lower Extremities

This section focuses on the anatomy of the legs, which are specifically designed to enable the fundamental human capacities for standing, walking, and sitting. The structure of the lower limbs is optimized for weight-bearing and stability, allowing the body to maintain equilibrium in various postures. The joints are configured to facilitate a wide range of motion, enabling the transition from a standing position to a seated one. Furthermore, the arrangement of the feet and toes provides the necessary grip and balance for locomotion, mirroring the complexity of the upper limbs but adapted for the unique demands of supporting the entire body's weight. ## On the Design of the Human Body

The wisdom behind the structure of the lower limbs allows humans to walk, stand, sit, and move with ease. This is achieved through a precise balance between stability and flexibility. The **ligaments** and tendons are strategically placed to ensure that while the feet remain stable during standing, they retain the fluidity necessary for movement. When a person stands, the stability of the joints prevents collapse; when they move, the elasticity of the ligaments allows the foot to pivot and glide.

Furthermore, the structural design of the limbs ensures that weight is distributed effectively. The strength of the bones and the placement of the supporting tissues allow the body to maintain its upright posture, providing a firm foundation that supports the entire frame without causing undue strain.

The Internal Organs: The Brain and the Skull

Moving from the external musculoskeletal system to the **internal organs**, we examine the **brain**. The brain is a soft, delicate substance, yet it is the central hub for the *animal spirit*—the vital force responsible for sensation and movement. Because of its soft consistency, the brain is extremely vulnerable to external trauma.

To protect this critical organ, it is encased within the **skull**, a hard bony shell. The skull acts as a shield, ensuring that any external impact is absorbed by the bone rather than the brain tissue. To further enhance this protection, the brain is wrapped in protective membranes that act as a cushion, preventing the brain from colliding directly with the inner walls of the skull.

Within the brain itself are various **ventricles** (cavities). These cavities are not empty spaces but are essential for the distribution of the *vital spirit* throughout the body. The first ventricle is positioned to facilitate the flow of this spirit toward the sensory organs, while other cavities manage the internal pressures and the refinement of the spirit.

The overall architecture of the head—from the hardness of the skull to the intricate cavities of the brain—demonstrates a sophisticated design intended to protect the seat of consciousness while ensuring the efficient delivery of life-sustaining forces to the rest of the organism. ## The Brain and the Vital Spirit

The preceding spirit connects with the moving spirit, which in turn generates the perceived images. It permeates the internal linings, serving as a conduit for the spirits and a medium for their flow. This area acts as a center for contemplation, reflection, and judgment, as the **Brain** is the primary site for cognitive processes.

Accordingly, the brain is positioned as the foremost organ of the head, acting as the external manifest of the mind, while its internal structure serves as the seat of memory and the faculty of imagination. Its position is ideally suited for the impression of sensory data and the swiftness of thought. The brain serves as the origin of the spirits, while its outer layers protect the internal systems, ensuring the stability and preservation of the cognitive faculties.

The Second Type: The Lungs

The **Lungs** are sponge-like organs, designed specifically to facilitate the heart's need for air. This requirement stems from the heart's inherent heat; as the heart contracts and expands, it requires a cooling agent to temper its fire. Thus, the lungs act as a bellows, drawing in air and expelling it to maintain this thermal balance.

The lungs are spherical in nature, designed to occupy the chest cavity without hindering the movement of other organs. They are perfectly adapted to the needs of the body: the trachea delivers air into the chest, where it is distributed throughout the lung tissues. One side of the lung is positioned toward the chest wall to allow for expansion, while the other faces the heart to facilitate the exchange of spirits.

As air enters the chest, it is divided and distributed across the lung's surface. From here, it is absorbed into the arteries and veins. This air is then refined and transformed into the **Vital Spirit**, which is transported via the arteries to nourish the muscles and organs. The structure of the windpipe is specifically designed to protect the purity of this air, ensuring it remains untainted as it enters the body.

The air contained within the lungs serves as a counterpart to the heart's heat, just as the spirit within the liver serves as the foundation for the body's nutritional blood. The lungs act as a filter and a transformer, converting raw air into the refined spirit that sustains life. Without the lungs, the heart would overheat, and the vital spirits would cease to flow, leading to the collapse of the bodily systems.

The Third Type: The Heart

The **Heart** is a conical organ that serves as the central reservoir for the **Vital Spirit** and the source of the body's innate heat. It is the primary engine of the circulatory system, pumping the refined spirit through the arteries to every extremity of the body. Its structure and position make it the focal point of physical vitality and the governing center of the living organism. ## The Anatomy and Function of the Heart and Vital Spirit

The arteries taper toward the bottom, positioned away from the bones of the chest. The **vital spirit** resides in the center of the body, situated within a space that acts as a protective void, similar to how light fills a room. This area is surrounded by the chest walls and the ribs, which serve as a fortress, protecting the heart from external shocks. This protective space is essential because the heart is in constant motion—expanding and contracting. If it were constrained, its movement would be hindered, and the blood would not be efficiently propelled.

The heart possesses an **innate heat** that is preserved and concentrated within it. Blood flows from the **liver** to the heart, where this heat refines the blood and transforms it into the **vital spirit**. This spirit is then distributed throughout the body via the arteries to sustain life. The heart's central position ensures that this spirit reaches all organs equally.

The **vital spirit** is more critical to the body's needs than the blood itself, as it provides the primary force for life. While blood provides nourishment, the spirit provides the animation and drive. The distribution of this spirit is achieved through the arteries, which carry it from the heart to the furthest reaches of the body.

There is a symbiotic relationship between the blood and the vital spirit. Although they are distinct, they work in tandem: the blood serves as the medium and fuel, while the spirit serves as the active agent. The heart's constant motion ensures that the **vital spirit** is continuously pushed into the arteries, allowing it to reach the various organs to maintain their function and movement.

Furthermore, the heart is intrinsically linked to the **brain**. The **animal power** (life force) is coordinated between these two organs. Sensory perceptions and signals from the extremities are transmitted through the nerves to the brain, which then communicates this information to the heart. The heart, as the center of the body's vital energy, responds to these signals, directing the body's actions. This integrated system ensures that the brain perceives and the heart empowers the body to act, maintaining the overall harmony of the living organism. ## The Fourth Category: The Heart and Liver

The fourth category concerns the vital heat of the heart, which processes the blood. This blood is distributed through vessels that reach the ribs and the diaphragm, the muscular partition that separates the chest from the abdomen. From the diaphragm, a canal connects the heart's system to the liver.

As the liver processes this blood, it refines it and sends it back into the veins to be distributed throughout the entire body. Initially, the blood arriving at the liver is cloudy and impure; however, through the liver's refining action, it is transformed into a clear, gem-like substance.

The Fifth Category: The Gallbladder and Digestion

The fifth category describes the gallbladder, which is situated between the liver and the stomach. Its primary function is to store and release yellow bile into the intestines to facilitate the elimination of waste.

Regarding the stomach, it serves as the vessel where food is mixed with digestive humors. When a person experiences hunger, the stomach's activity increases, stimulating the mixing process. This ensures that the nutrients are properly broken down and the resulting residue is moved toward the intestines for further processing and excretion.

The Sixth Category: The Spleen

The sixth category focuses on the spleen, an elongated organ that contains dark blood. It is anatomically linked to both the stomach and the liver. The spleen's essential role is

to filter black bile from the bloodstream, preventing this heavy humor from accumulating in the rest of the body.

By drawing the black bile away from the stomach and liver, the spleen maintains a necessary balance, preventing the digestive system from becoming overly acidic or bitter, which ensures the healthy processing of food. The gallbladder is positioned in relation to the liver and the spleen such that its placement facilitates the proper flow of fluids. The upper part of the gallbladder is situated to ensure that **yellow bile** (*al-ṣafrāʾ*) does not obstruct the lower passages, allowing all waste products to flow downward into the intestines. This process ensures that the body is cleared of waste, including **black bile** (*al-sawdāʾ*). The wisdom of the **Divine Architect** is evident in how the blood is purified of these biles, ensuring that the nourishment reaching the body is pure and healthy. The organs are designed with two primary functions: one to facilitate the appetite for nourishment and another to ensure the efficient expulsion of waste.

The Seventh Type: The Stomach

The **stomach** is a long, curved organ characterized by internal folds and layers. It is encased in a muscular membrane that surrounds it. Its longitudinal structure is designed to guide nourishment inward, while its width allows the food to be pushed forward. It is situated between the liver and the spleen.

The stomach possesses the ability to expand based on the volume of food consumed. Its opening to the intestines is located at the bottom; this design is essential because if the opening were elsewhere, food would pass through too quickly, preventing proper digestion. The stomach utilizes a "holding power" to retain food until it is fully processed. Once digestion is complete, a "lifting power" moves the processed matter out of the stomach and into the intestines.

The stomach is further protected by a surrounding membrane, and the **diaphragm** serves as a barrier. This protection is crucial because the stomach is located in an area prone to external pressure; without this barrier, such pressure would hinder the organ's ability to function and disrupt the digestive process.

The Eighth Type: The Mesentery

The **mesentery** is the soft tissue surrounding the stomach. It consists of thin, flexible layers and folds. This structure serves a dual purpose: it protects the stomach from external impact and supports the digestive process by helping the stomach maintain the

heat necessary for the breakdown of food. ## Anatomy of the Digestive and Urinary Systems

The proportions of these organs are defined by their length and width. Regarding the **Stomach**, its length is considered the primary dimension, while its width is secondary. This structural arrangement ensures that the organ remains properly positioned and functional within the abdominal cavity.

The **Stomach** is connected to the **Duodenum** (the first part of the small intestine). The duodenum is a tubular structure of specific dimensions, following the stomach. It acts as a conduit for digested food. The passage between the stomach and the duodenum is regulated by a sphincter—a muscular valve—that controls the flow of contents. This valve ensures that food enters the intestine in measured amounts and at the appropriate time, preventing the sudden overflow of gastric contents.

The Ninth Type: The Kidneys and Ureters

This section concerns the **Kidneys** and the associated urinary conduits. The kidneys are solid, dense organs responsible for filtering the blood and processing bodily fluids. From each kidney, a tube—the **Ureter**—descends to carry these processed fluids, or urine, toward the **Bladder**.

These ureters are precisely positioned to ensure a steady flow. Because the fluids are watery in nature, they move easily through these channels. The kidneys function as filters, separating waste from the blood; this waste is then channeled through the ureters. If the natural flow is obstructed, the fluids may back up, potentially causing dysfunction. However, under normal conditions, the kidneys efficiently expel these fluids, which then accumulate in the bladder.

The Tenth Type: The Bladder

The **Bladder** is a muscular, elastic organ designed to act as a reservoir for urine. It is composed of flexible tissues that allow it to expand as it fills and contract as it empties. Its primary function is to collect the urine arriving from both kidneys via the ureters.

The bladder is situated in the lower pelvic region. Its structure is uniquely adapted for storage; the walls are capable of significant stretching to accommodate increasing volumes of fluid. Once the bladder reaches its capacity, the pressure triggers the need for evacuation. The exit of urine is regulated by muscular control, allowing for the voluntary release of waste from the body. This design ensures that the body can store

urine securely until it can be expelled. ## Biological Differences and the Nature of the Womb

According to these reports—and success is granted by God—the **Governing Vital Force** manifests males as a result of an abundance of heat, while in females, the organs remain internal due to a deficiency in that heat. This distinction is evident in the nature of the organs.

In males, the **seminal vesicles** (the *safar*) are positioned externally, whereas in females, the **womb** and the **ovaries** are located internally. In men, the **testes** are situated outside the body; in women, the ovaries occupy a similar functional role but are contained within. These ovaries are surrounded by a network of vessels and are situated near the **spinal column**, where the seed is produced. This seed is the essential material that provides the power of creation for both the male and the female.

In males, the seed is transported from the testes through a canal to the **urethra** (*ihlil*). In females, the seed moves from the ovaries into the womb through a tube. This tube is a muscular structure characterized by its ability to contract and expand. When the seed is released, it is propelled with force and speed toward the depths of the womb.

If the womb is relaxed or lacks the necessary tone, it cannot effectively retain the seed, and the process of conception may fail. However, when the **vital force** provides the womb with sufficient tension, it becomes firm and contracted, allowing it to hold the seed and facilitate the creation of a fetus.

Regarding the physical composition of the womb, it is a muscular organ. Its placement is strategic: it is positioned high, near the **pubic bone** (*azm al-ana*). This specific location is essential because it allows the woman to walk and move freely without the organ shifting or causing obstruction. If the womb were placed lower or in a different position, it would interfere with the natural gait and the overall balance of the body.

Furthermore, the womb is characterized by its remarkable elasticity. It is designed to expand significantly during pregnancy to accommodate the growing fetus and then contract back to its original size after childbirth. This capacity for expansion and contraction is due to its muscular nature and its positioning within the pelvic cavity. The most suitable positions for the fetus to reside in are those that facilitate its development without obstruction. In these optimal locations, the fetus is positioned such that the **abdominal muscles** can effectively assist in its expulsion. The lining of the womb is designed to be warm and moist, providing a nurturing environment. The physiological temperament of the womb varies depending on whether the fetus is male

or female; for a male, it is more aligned with a certain warmth, whereas for a female, it differs to accommodate the specific needs of the female form.

The womb is structured so that the internal and external pressures remain balanced, preventing any harmful compression during development. In the female, the womb's opening is designed to dilate during childbirth, allowing the fetus to pass through. When the time of birth arrives, the fetus is pushed from the womb by the natural contractions of the body. The womb itself is characterized by a specific spatial capacity—a "void" of sorts—that allows for this movement. This physiological arrangement is detailed further in the study of *Al-Tashrih* (Anatomy).

The Fifth Chapter: On the Faculties

The Almighty has endowed the human body with various **Faculties** to manage its functions, maintain its structure, and enable the organs to perceive and interact with the world. The human body is akin to a bustling city, where the organs are the inhabitants and the biological processes are the trades. During the day, this "city" is full of activity; the "markets" of the body are open, and the faculties are engaged in their respective labors. However, at night, the city falls silent; the gates close, the laborers sleep, and the body enters a state of rest.

It has been said that the **Soul** is like a lamp whose light permeates every corner of the house. This light reaches every extremity, illuminating the depths of the body's internal structure. Within this framework, the **Intellect** acts as the guiding force, encompassing faculties such as **Understanding**, **Knowledge**, and **Reason**. These internal powers are the source of the body's inherent beauty and harmony.

When the "lamp" of the body is extinguished—meaning, when the vital spark departs—the light vanishes, and the soul leaves the physical shell. The complexity of these faculties is beyond full human comprehension, yet the wise among us have sought to understand the mysteries of the soul and its connection to the body.

The **Faculties** can be divided into several categories. The first category consists of the **Pure Faculties**, which primarily include the five senses. Regarding the **tongue**, it was the first organ created to facilitate sensory perception; thus, if a creature is wounded or injured, it senses the harm and retreats, for no animal can conceive of survival without such awareness. Had the Creator not endowed animals with this capacity, they would be unable to evade predators. If a creature were deprived of this sense, it would remain unaware of its surroundings until a predator had already overtaken it.

This reflects the wisdom of the **Creator**, who designed every faculty for a specific purpose. For instance, a creature lacking the sense of smell cannot perceive odors, nor can it detect the presence of food or danger through scent. Similarly, if a creature were not granted the power of hearing, it would remain oblivious to sounds and the warnings they provide. This demonstrates that every organ is precisely tailored to the needs of the creature, ensuring its survival and interaction with the environment.

The Nature and Benefits of the Senses

The following is an overview of the sensory faculties and their specific functions:

- **Touch**: This faculty allows a creature to perceive physical properties such as **heat**, **cold**, **moisture**, **dryness**, **hardness**, and **softness**.
- **Smell**: The olfactory faculty perceives scents carried by the air to the brain. This enables the creature to recognize various aromas, whether they are pleasant or repulsive.
- **Sight**: The optic faculty perceives **light** and **color**. Light enters the eye and travels to the brain, allowing the creature to distinguish between different shapes and hues.
- **Hearing**: The auditory faculty perceives sound. Sound travels through the air in a manner similar to ripples in water; when these vibrations strike the eardrum, they are transmitted to the brain, allowing the creature to perceive the noise.
- **Taste**: The faculty of taste resides in the tongue, facilitated by the presence of moisture and specialized taste buds. This allows the creature to distinguish between different flavors, as the interaction between the food's properties and the tongue's moisture triggers the perception of taste.

The Internal Faculties

The second category consists of the **Internal Faculties**, which are divided into several types:

- **The Nutritive (Servant) Faculty**: Responsible for the intake and distribution of nutrients.
- **The Digestive Faculty**: Responsible for breaking down food into usable energy.
- **The Attracting Faculty**: Which draws in essential nutrients from the digested matter.
- **The Expelling Faculty**: Which removes waste products and harmful substances from the body.

These internal processes are essential for maintaining the health and vitality of all organs throughout the body. ## The Process of Nutrition and Growth

The distribution of nutrients must reach every organ throughout the body. Therefore, every organ requires a specific mechanism to absorb these nutrients. The **absorbent faculty** retains the food until it is processed, while the **digestive faculty** prepares it for assimilation. This process ensures that the nutrients are fully integrated into the organ, leaving no residue. Once the digestive process is complete, the **expelling faculty** removes the remaining waste, ensuring a clear separation between the nutrients and the waste products.

The Four Types of Nutrition

Nutrition can be categorized into four distinct types:

- **Ordinary Nutrition**: This is the basic sustenance required to maintain the existing state and health of an organ.
- **Growth-inducing Nutrition**: This type focuses on increasing the physical dimensions of an organ, allowing it to expand until it reaches its natural, proportionate size.
- **Generative Nutrition**: This is the power that produces new structures from a seed or embryo, facilitating the transition from a simple cell into a complex plant or animal.
- **Formative Nutrition**: This faculty is responsible for the specific shaping and structuring of the organ, defining its final form and functional architecture.

The Formative Power and Physiological Development

The efficacy of the **formative power** is evident in how it transforms raw nutrients into the diverse tissues of the body. Just as a craftsman shapes raw materials into a finished product, the internal formative faculty shapes blood into various tissues. For instance, when nutrients reach a specific area, they are molded to fit the required structure—whether it be the elasticity of a vessel or the density of a muscle.

This internal process is akin to an artist's work; the biological blueprint dictates whether the blood should be transformed into flesh, bone, or nerve. This transformation occurs in stages, progressively refining the organ's structure until it achieves its full functional capacity.

Proportionality and the Development of the Species

For a body to develop correctly, it must adhere to precise proportions and balances. The **formative faculty** must account for the specific needs of each tissue: - **Bones** require a level of hardness and rigidity to provide structural support. - **Flesh and muscles** require softness and flexibility to allow for movement.

If the balance of nutrients is skewed—for example, if too much "bone-forming" material is sent to the soft tissues—the body would become rigid and deformed. Conversely, a lack of structural integrity would lead to a collapse of form.

Ultimately, the development of an individual is a reflection of the broader characteristics of their **species**. Every single individual emerges from a general blueprint, but the specific manifestation of that blueprint is what defines the unique physical form of the organism. ## The Perceptive and Motive Faculties

The world is composed of diverse forms: varying lengths and widths, circularities, angles, hollows, and junctions; some are delicate, others robust. These exquisite patterns are sought after by those in need of beauty. Yet, more wondrous still is the engraving of excellence, the mastery of skill, and the depth of intimacy and intensity. When one observes these patterns gradually, they may seem elusive, as if the engraver is neither within nor without. To the enlightened leader, the insights of the saints are opened, allowing them to witness these truths in all existence, while the hearts of others remain blind.

The Perceptive Faculties

The **Third Category** consists of the internal perceptive faculties:

- **Common Sense** (*al-hiss al-mushtarak*): Located in the frontal region of the brain, this faculty perceives sensory images through direct observation. It differs from sight; for instance, while sight perceives a point of fire, it is the Common Sense that perceives it as a line or recognizes a rapidly moving point as a circle. It integrates sensory data that sight alone cannot synthesize. These images arrive either through the external senses or are generated internally by the formative faculty, which shapes an image and presents it to the Common Sense, much like a memory of a past observation.
- **Imagination** (*al-khayal*): Also located in the frontal brain, following the Common Sense, the Imagination serves as a storehouse, preserving the sensory images that the Common Sense has perceived.

- **Estimative Faculty** (*al-wahm*): Located in the center of the brain, this faculty perceives "hidden meanings" associated with sensory objects—qualities that cannot be seen or heard. For example, it allows a creature to perceive whether another is friendly or hostile, or to judge that a newborn is to be loved while a wolf is to be feared.
- **Memory** (*al-hafiza*): This faculty acts as the repository for the meanings processed by the Estimative faculty, storing them for future use.
- **Reasoning Faculty** (*al-mutafakkir*): Also situated in the center of the brain, this power processes the images held in the Imagination and the meanings stored in the Memory, utilizing analysis and synthesis to arrive at intellectual understanding.

The Motive Powers

The **Third Type** comprises the motive powers, which are divided into two categories:

1. **The Desirous Power** (*al-quwwa al-shahwaniyya*): This faculty drives the organism toward beneficial pleasures. Its most apparent manifestation is the appetite for food, which provides the necessary material to sustain and strengthen the body's external, internal, perceptive, and motive powers. This drive is innate; even if the senses were disabled, the instinct for sustenance would remain. Conversely, if this desire is lost, the body's powers fail regardless of the availability of food. The ultimate wisdom of the Creator is seen in the drive for reproduction (*shahwat al-wuqa'*), which ensures the preservation of the species; without this instinct, all living beings would eventually vanish.

2. **The Irascible Power** (*al-quwwa al-ghadabiyya*): This faculty drives the urge for dominance and self-defense. Had the Creator not endowed animals with this power, they would be unable to protect themselves from threats or assert their presence, rendering them unable to survive in a hostile environment. ## The Second Category of Faculties

The **Active Power** is that which directly moves the limbs, such as the muscles and tendons. If this power were identical in all human beings, we would be uniform in every capacity—much as the left hand mirrors the right. However, the wisdom of the Creator dictated a diversification of these faculties. This ensures that movements are driven by specific desires and necessities, rather than a singular, stagnant force.

The Fourth Category: Intellectual Faculties

The intellectual faculties are what distinguish human beings from all other creatures. These are divided into four distinct stages:

- **First**: The inherent predisposition for knowledge, science, and the arts. This is known as the **Potential Intellect** (*al-aql al-hayulani*), which exists as a capacity for existence rather than an active reality.
- **Second**: The power that brings this potential into actual existence. This faculty allows a person to discern the possible from the impossible—for instance, recognizing that a single entity cannot occupy two different places simultaneously. This is termed the **Governing Intellect**.
- **Third**: The faculty that acquires meaning and knowledge through observation, experience, and the study of external phenomena. This is known as the **Acquired Intellect**.
- **Fourth**: The capacity to understand necessary truths and to exercise will over sudden impulses and desires. When these powers culminate in a state of active application, it is called the **Actualized Intellect**.

A person possessing this faculty is a truly rational being, capable of weighing matters and resisting the whims of passion. Without this rational guidance, one is merely a slave to instinct and desire. As the poet says:

> The intellect is deaf to those who are deaf, And its light is hidden from those who are blind.

Section: Variations in Intellectual Capacity

There is a natural divergence in the cognitive capacities of human beings. Just as people differ in their physical constitutions, they differ in their ability to grasp concepts, their memory, and their mental acuity. Some possess a sharp, penetrating intellect that reaches the truth with minimal effort, while others struggle with prolonged study and still fail to achieve clarity.

This variation is an inherent part of the human condition. It is narrated in a *hadith* regarding the **Throne** that the angels asked the Prophet (peace be upon him) about the extent of human intellectual capacity. It was revealed that God distributes intellect among people just as He distributes **sustenance** (*rizq*):

> Some are granted an abundance of intellect, some a moderate amount, and others very little. This divine distribution is what creates the diversity of minds among mankind. ## The Physician and the Dishonest Patient

It is recounted that a physician visited a patient and noticed a platter of fruit in the room. The physician asked, > "Have you eaten any of this fruit?"

The patient denied it. The physician left, but when he returned the following day, he found that the fruit had vanished. He asked the patient once more, but the patient continued to deny it. The physician, however, noticed fruit peels and scraps scattered across the floor.

He told the patient, "I know for a certainty that you have eaten all the fruit and the sweets!"

The patient eventually confessed. The physician then asked mockingly, > "Perhaps you have also been eating donkey meat?"

The patient was bewildered and insisted he had not. The physician laughed, implying that the patient's stubbornness and deceit were those of a donkey.

The Scholar and the Dawn Prayer

It was told of a pious man—may mercy be upon him—that a man of great learning once entered upon him. They began to discuss the timings of the prayers and the precise moment the sun rises. A man arrived just before the break of dawn, and they reflected on how the arrival of the light marks the transition of the soul and the duties of the faithful.

The Miller's Clever Bet

Two travelers happened upon a miller who had his donkey tied by the neck. The miller, seeking to amuse himself, claimed his donkey possessed a remarkable gift. He challenged the men, betting a dinar that the donkey could actually speak.

Suddenly, the donkey let out a loud, piercing bray. The travelers, believing they had won the bet, demanded their money. However, the miller calmly replied: > "That was not speaking; that was merely a bray!"

The Midwife's Fee and the Caliph's Wit

It is told that a woman in labor was brought to a midwife. A bargain was struck: the midwife would be paid a dinar if the delivery was successful.

In another instance, a man approached **Caliph al-Ma'mun** requesting a favor. The Caliph responded with a witty remark about the nature of scarcity, noting that while many ask for water when they are thirsty, few appreciate the source until the well runs dry. They recount that during the year of the plague, under the Caliph **Al-Ma'mun**, a father and son were brought before the judge **Yahya bin Zakariya**. The father claimed that his son possessed a certain intellectual capacity, but the judge sought to verify this. He asked the boy to recite something from the Quran. The boy recited:

> In the name of God, the Most Gracious, the Most Merciful. The Sovereignty belongs to God...

The father interjected, claiming the boy had merely memorized this specific passage and knew nothing else. The judge responded that the ability to articulate such divine words indicates a natural capacity. He concluded that the boy's mind was open to learning. This serves as a preamble to the study of the body's organs and capacities. May God grant success.

The Second Observation

On the Properties of Humans and the Functions of Their Organs

Human properties are numerous. Among them is **speech**, which is the faculty that allows a human to express the inner meanings of the mind. Another is the **power of wonder**, the mental faculty triggered when one encounters something extraordinary.

Regarding the physical form, consider the nature of **body hair**. In other animals, hair serves primarily as a means of warmth; however, in humans, its purpose is different. It serves to protect the skin and provides a sense of adornment. When a person reaches old age, their hair turns gray. This occurs because the body's internal humors (*akhlāt*) diminish, leading to the accumulation of a putrid moisture that alters the hair's color.

Furthermore, the nature of pain varies by location. For instance, pain in the facial nerves can be intense and erratic. This is often observed in those suffering from epilepsy or specific inflammatory swellings, where the pain may radiate or shift. Similarly, skin conditions such as **scabies** or **leprosy** manifest differently depending on the body's state.

Finally, we observe the physiological effects of **castration**. When a human is castrated, the body undergoes significant changes: the musculature becomes soft, the skin loses its vibrancy and becomes pale, and the fingers may thicken or curve. The knees often weaken and bend more easily. There is also a noticeable decrease in body hair. Most

strikingly, the voice changes, and the structure of the lungs and chest is altered, leading to a distinct shift in the tone and resonance of the voice. ... It is said that some individuals become aware of their castration through the quality of their voice and the state of their vitality. Similarly, it is observed that a blind person may become more perceptive in other ways, and a castrated person may become more observant; this is because their internal senses compensate for what they lack. Some scholars suggest that the visual faculty, when lost externally, is transferred to the interior of the body.

On this, **Ibn Abbas** poetically remarked: > May God preserve the pasture of light within my heart, for my heart is made of light. > My intellect is refined and my mind is keen, striking like a polished sword.

Regarding the natural world, it is observed that when snakes reveal their fangs, other creatures flee in terror. When a snake lies flat on the ground, it fears the trampling of herds; however, if a predator sees a snake uncover its fangs, it will retreat. Furthermore, if a snake is exposed to certain stimulants or inhibitors, its behavior changes; if struck in a specific manner, its nature becomes erratic. It is also claimed that if a man steps on a snake, his own vitality and vigor may diminish. In contrast, if a snake is crushed, it dies instantly. It is noted that wolves generally avoid eating snakes, as doing so is said to cause severe stomach pain. There are also beliefs that the presence of a snake can affect a woman in labor, potentially easing or altering the process before the birth is complete.

Section on the Properties of the Human Body

Regarding the human form, it is said that a woman's hair, if left to grow, reflects her nature. Some believe that burning human hair over a fire can somehow prolong its growth or change its properties.

The nature of human tears also differs based on emotion: tears shed in joy are distinct from those shed in grief. Tears of sorrow are said to affect the spirit more deeply, and in cases of extreme grief, the weeping is profound and exhaustive.

Regarding medicinal properties, it is mentioned that a person stung by a scorpion can be treated through specific means. Some traditions suggest that spitting on the wound—particularly the saliva of a person who is fasting—can neutralize the poison. It is claimed that such saliva, when combined with certain aromatic stones, possesses a strength that can rival forged iron.

Some folk beliefs suggest that if a newborn baby is not placed upon the earth shortly after birth, certain physical weaknesses may develop. There are also claims that the

bones of the deceased can be used as amulets or treatments for those suffering from epilepsy.

Galen noted that there are individuals who survive severe injuries or congenital defects. He discussed cases of infants born with missing limbs or abnormalities. For the care of newborns, it was suggested that a mixture of musk and specific herbal compounds be applied. Additionally, the use of "pigeon dew" (secretions) was recommended to protect the infant from cold and to strengthen their constitution. ... ## The Second Category: Concerning Animals and the Jinn

If a piece of wood is hung and the planting is altered, locusts will not approach the crops. The consumption of [animal] testicles is said to benefit the kidneys and internal organs. If the *Hanoon* plant is treated with sea-water and completed with a red substance, its ailments vanish. Likewise, if the nails of a human are burned and shared between two women, they will become mutually affectionate and attracted, provided no man mentions the act and the process is fully merged.

Human blood mixed with water can nullify the effects of an insect sting and soothe its pain. It is said that if a person's name is written and placed upon a burn, the bleeding will stop. The blood of the *Haysa* is used to treat choking in dogs, as well as bedbugs and leprosy. For wounds that suffer from recurring pain, the blood of a virgin *Haysa* provides a rapid cure.

To treat the whiteness of the eye, the hand of a young girl should be smeared with the blood of the *Bakkan* at the moment of its slaughter. Furthermore, if human semen is applied to a patch of leprosy, the disease and its associated sores will vanish. If the flower of the *Abrah* is applied or left to dry before use, it treats skin infections.

Certain human veins, such as those extracted from specific areas, are sought to treat various conditions. The veins of wrestlers are believed to be beneficial for the lower abdominal area of women. When milk has clotted in the breast, certain treatments remove the pain. The milk of women, when drunk with specific additives, can clear bladder stones and restore internal connections.

Human urine, specifically that of a boy who has not yet reached puberty, is used in various treatments. If placed in a matching vessel with honey, it cures the sudden whiteness of the eye and treats jaundice. It is maintained that the urine of a pre-pubescent child is the primary remedy for jaundice.

For those suffering from leprosy, a combination of strategic striking and medical wisdom is employed. There are reports of individuals with mutated conditions whose sleep patterns change; they are prescribed three handfuls of a specific decoction for treatment.

To heal a fistula, specific preparations are applied. For the treatment of mange, certain substances are applied in a bath. Finally, specific mixtures are used to treat the human abdomen and remove the whiteness of the eye. And God is the Granter of Success.

The Jinn are defined as ethereal beings capable of animating a body. Their primary characteristic is the ability to shapeshift and assume various forms. Opinions differ among people regarding the existence of the *Jinn*; some believe that *Jinn*, humans, and devils were all created from clay... ## The Creation of Spiritual Beings

By the permission of **God**, the Creator, the angels were fashioned from the light of fire. In contrast, the *jinn* were created from its leaping flames, and the devils (*shaitans*) from its smoke. These beings are invisible to the human eye and possess the ability to manifest in various forms; however, their voices can sometimes be heard.

The Ancient Inhabitants of the Earth

Historical accounts mention a race of *jinn* who inhabited the earth in ancient times, long before the creation of mankind. They lived within the depths of the earth and established their own civilizations, complete with kings, prophets, and divine laws. However, over time, ignorance spread among them, and corruption became rampant across the land. In response, **God** dispatched an army of angels to drive them from the heart of the earth, forcing them to flee to the remote edges of the islands.

Among them was a figure named **Al-Azir**, who grew up in the company of the angels and acquired their vast knowledge. He lived for a great length of time until the era of **Adam**.

The Rebellion of Iblis and His Agents of Corruption

When **God** created **Adam** and commanded the angels to prostrate before him, all obeyed except **Iblis**, who rebelled against his Lord. **Iblis** had five offspring, and he assigned each of them a specific role in misleading humanity:

- **Bahro the One-Eyed**: Tasked with overseeing calamities and misfortunes.
- **Mashut**: Assigned to sow discord and hatred between husbands and wives.
- **Dasim**: Responsible for inciting enmity and malice.
- **Zilbur**: The master of the marketplace, who promotes falsehood and deception.
- **Mater**: Also active in the markets, inciting disputes and quarrels among merchants.

The Petitions of Iblis

According to a tradition narrated by **Abu Umama** from the **Prophet Muhammad** (peace be upon him), after **Iblis** was cast down to earth, he prayed to his Lord:

> “O Lord, since You have cast me down and consigned me to the fire, I ask that You grant me a place in the councils of judges, at the crossroads of the earth, and wherever food is consumed without Your name being mentioned. Grant me a place in the dens of adultery, among those who recite the Quran with error, and amidst poets and liars. Let me also be present in the hunting grounds.”

The Deceptions of the Devil

A section on the cunning plots of the Devil recounts a story regarding a monk in **Yanbu**. The Devil planted a seed of love for the monk in the heart of a local woman, while simultaneously whispering to the monk that the woman was a sign of divine favor. Through a series of manipulations, the Devil tricked the woman into believing she must kill her own child to prove her devotion.

Once the child was killed and buried, the Devil revealed the crime to the monk, claiming the woman had committed a heinous act. Driven by a distorted sense of justice, the monk killed the woman. Only then did the Devil reveal the truth to the community, leading to the monk’s own ruin. Such is the nature of the Devil’s whispers; he lures man toward disbelief (*kufr*), promising salvation through submission to him, only to lead the soul to destruction.

The Disciples of Jesus

Other accounts relate a story concerning **Jesus** (peace be upon him), who had disciples dedicated to calling people toward the Oneness of **God**. Among these disciples were **Marqos**, **Sena**, **Hoss**, **Abid**, **Manbush**, and **Yuqas**. One of them lived in a secluded hermitage. The Devil attempted to deceive **Marqos** by appearing before him, claiming to be a messenger sent by **Jesus** to deliver a specific word to him and his companions. ## The Worshipper and the Tree

Among the traditional narratives is the account of a devout worshipper who learned that a certain people were worshipping a tree instead of God. Driven by faith, he set out to cut the tree down. However, **Iblis** (Satan), may God’s curse be upon him, intercepted him, appearing in the guise of an elderly sheikh.

The sheikh asked him, “What is your purpose here?”

The worshipper replied, “I intend to cut down this tree.”

The sheikh questioned him, “Why do you wish to do this? Do you not know that people worship it? Why have you abandoned your devotion to pursue this?”

The worshipper explained that he wished to stop the people from their idolatry. In response, **Iblis** attempted to physically prevent him. A struggle ensued, and the worshipper was thrown to the ground. **Iblis** then took the form of a small bird, circling him and saying, “God has humbled you. Now, go back to your people and tell them to cut the tree; I will no longer stop you.”

The worshipper attempted to cut the tree again, but **Iblis** once more intervened, fighting him until he was defeated. This time, **Iblis** proposed a compromise:

> “Let us reach an agreement that is better for you than this constant struggle.”

The worshipper asked what he had in mind. **Iblis** replied, “You are a poor man. If you wish to be generous to your brothers and neighbors and no longer depend on the charity of others, I will make a deal with you. Tonight, place your head beneath the tree, and you will find two gold dinars. Take them, spend them on your family, and give a portion in charity to the Muslims. In exchange, you must leave this tree alone.”

The worshipper was hesitant, but eventually, he agreed. The next morning, he found the two dinars exactly where he had been told. He took the money and spent it as promised. However, by the third day, his resolve weakened. Driven by a renewed impulse—or perhaps a lingering desire—he returned to the tree to cut it down.

Iblis reappeared in the form of the sheikh and mocked him, saying, “Is this the path you have chosen?” The worshipper tried to fight him, but **Iblis** easily overpowered him, pinning him to the ground just as he had done before.

The worshipper, defeated, asked, “How did you overcome me so easily?”

Iblis replied:

> “Previously, you were driven by anger for the sake of God, and thus you had strength. Now, you are driven by anger for the sake of the world and your own desires. Because you sold your soul for worldly gain, God has allowed me to defeat you.”

The Tale of Mazdak

Another account tells of **Mazdak**, who claimed to be a prophet during the reign of **King Kavadh**. **Mazdak** advocated for the communal sharing of wealth and women, claiming that all property and spouses should be common to all people.

His teachings spread, and he gathered a large following. Eventually, however, the tide turned. **Mazdak** and twelve of his closest companions were executed in a single day. Their bodies were buried in various distant lands to prevent their graves from becoming shrines.

It is said that when the first of them was buried, **Iblis** appeared in the form of the deceased man, speaking to those present to mislead them and sow further discord. ## On the Nature of Demon-like Creatures

Know that regarding the debt owed to **Mazdak**, it was a right that remained until a certain man died suddenly. He left behind a trust and a legacy. When the survivors were asked to be patient, they were advised to bid the departed farewell.

The *Ghūl*

A section regarding certain demon-like creatures, the most famous of which is the *Ghūl*. The *Ghūl* is described as a monstrous creature of distorted and unnatural form. It is a singular entity known for instilling terror and isolation, preying upon travelers along their journeys. Some say that when the demons attempted to eavesdrop on the celestial realms, they were struck by meteors; some were incinerated, some fell into the sea, and others landed upon the earth, becoming the *Ghūl*.

Al-Jahiz observed that the *Ghūl* is actually a manifestation of the *Jinn* that appears to travelers in various disguises and attire. It is reported that a group of the Prophet's companions, including **Umar ibn al-Khattab**, encountered a *Ghūl* during a journey to the Levant (*Al-Sham*) before their conversion to Islam. **Umar** fought the creature and struck it down with his sword. **Jabir al-Ghumi** also recounted a similar encounter, which is captured in the following verses:

> "O youth, who did you encounter at the camps of Rajab?" "I met the *Ghūl*, as pale as a parchment sheet." "I told it: 'Depart from me, for I travel to a distant place.'" "Then it lunged at me with terrifying force, and I met its attack with a polished blade." "I struck it in a desolate land, and it fell, defeated and broken." "The creature then spoke: 'Where are you from, O you who have fixed my fate?'" "I looked upon it and saw a hideous head, with a lolling tongue

> protruding from its mouth." "Its legs were like those of a dog, and it wore a cloak of rough *ashnān*."

The *Si'lā*

Another type of demon-like creature is the *Si'lā*. **Ubayd ibn Ayyub** describes it as a female shapeshifter or witch, noting:

> "A sorceress is she, with eyes that glow; what is this *Ghūl* that haunts the night? She enters the home as a *Si'lā*, an entity of the *Jinn* that prowls the darkness."

The *Si'lā* is most commonly found appearing as a pale woman with long, sharp claws. She is known to dance and toy with her victims, much like a cat plays with a mouse. Reports from the land of **Isfahan** mention that many of these creatures exist there, and some claim they are akin to wolves that hunt in the dead of night. ## The Mimicking Wolf and the Spirits of the Highlands

When this creature spots its prey, it raises its voice and cries out, "Save me! For the wolf has devoured me!" It may even claim to possess gold coins to lure others. The unsuspecting people, believing these to be the pleas of a human in distress, rush to help, only to find that it is actually a wolf.

There is another variety of the *Muntashitana* found in the lands of **Yemen** and the highlands of **Egypt**. These spirits deceive humans by appearing in human form. If a person encounters one and is gripped by fear, the creature remains hidden and dormant. However, if the person is bold and courageous, the creature attacks. If the victim is terrified, the spirit will soothe them and encourage them to approach, only to strike when they are vulnerable.

The Ostrich-Rider and the Sea Monsters

Another type of *Muntashitana* dwells among the islands of the sea. This creature appears as a human riding an ostrich, preying upon the sailors who are cast into the waters. Among these are the *Dulhat*, sea monsters of immense size. It is recounted that once, as sailors attempted to board a vessel in the sea, they encountered these beasts. When the sailors shouted at them, the creatures collapsed on their faces.

The Hybrid *Sanas* and the Encounter with the Spirit

There is yet another form of the *Muntashitana* that is half-human. It is claimed that the *Sanas* is a hybrid cross between a human and the *Shaqq*.

A story is told of **Ibn Safwan bin Umayya**, who, during one of his journeys, encountered a spirit known as an *Alqa* in a place called **Huma** during the depths of the night. Upon seeing the creature, **Ibn Safwan** addressed it, and the *Alqa* replied:

> "I am a slain being, and though my flesh is edible, it is harmful to those who consume it."

The creature then struck a youth with a blow that left him severely wounded. The *Alqa* spoke to the youth, saying:

> "Tell me, what is the matter with you?"

The youth replied:

> "Get away from me, you wretched thing! Why did you not leave me in peace?"

The creature then said:

> "I shall not kill you, but wait until I have dealt with your companion."

The creature then struck its companion, killing it instantly. Thus, two lives were lost in a single encounter. It is well known that **Safwan** was killed by the jinn, though God knows best. Regarding this, there are differing views. Some believe that the jinn serve humans and seek to instill wonder in them. Others suggest that certain worshippers are visited by these beings; for instance, a worshipper living in a secluded cell once observed a mysterious light and a spread of food appearing every night.

Intrigued and troubled by this, the worshipper eventually questioned the source of these gifts. The entity replied:

> "O worshipper, I am a devil. I come to you seeking to lure you into vanity and pride, hoping you will believe you are specially honored."

The worshipper immediately rejected this, stating that he knew the nature of the devils. Consequently, the light vanished and the food disappeared.

Wondrous Tales of the Jinn

As narrated by **Jabir** from the Prophet (peace be upon him), **Iblis**—cursed be he—has a throne established over the waters. From there, he summons his offspring to sow discord among humanity. They return to him and report their deeds; one might say, "I did such and such," and another replies, "I did even more; I succeeded in driving a wedge between a man and his wife." The first responds, "Yes, you have indeed surpassed me in this."

Among these accounts is the story of **Prophet Solomon**, to whom God subjected the jinn. It is said that the Angel **Gabriel** called out to them: "Peace be upon you, O jinn! Submit to **Solomon**." In response, the jinn and devils emerged from the mountains, the valleys, the deserts, and the depths of the earth, crying out:

> "*Labbayk*! At your service! *Labbayk*!"

The angels guided them until they were gathered before **Solomon** for a single night and day, numbering in the thousands. They appeared in a bewildering array of forms—some as horses, others as mules or wild beasts—in colors of white, black, yellow, and red.

Seeing this manifestation of divine power, **Solomon** fell prostrate before God, acknowledging the majesty and strength of the Creator. **Gabriel** then instructed him to command the assembly to depart. As they did, the jinn and devils prostrated themselves, submitting their will to him.

Solomon then questioned them about their origins, their food, and their drink. They replied that they were diverse in nature and form. Some explained that their differences arose from their various levels of obedience or rebellion. They described their extraordinary capabilities, including the ability to move mountains, carve through stone, build towering fortresses, and dive into the depths of the sea. ## The Wonders of Solomon's Realm

Solomon organized his subjects and the *jinn* into specialized guilds to serve his kingdom. One group was tasked with diving into the depths of the seas to extract precious jewels and pearls. Another was dedicated to uncovering hidden treasures buried deep beneath the earth, while a third focused on the mining of various minerals. Yet another group was assigned to the training and taming of the most stubborn and wild horses, ensuring they were disciplined and ready for service.

Wahb ibn Munabbih recounted that **Solomon** (peace be upon him) commanded the *jinn* to build him a city made entirely of crystal. This city was a marvel of architecture; its palaces and residences were immense, each measuring a thousand cubits in length and width. The city was adorned with the finest crystals and encrusted with every variety of precious gemstone. Whenever **Solomon** traveled upon the wind, he did so atop a magnificent carpet that soared over the city. This carpet was so vast that it carried his entire entourage: the cooks, the guards, humans, *jinn*, horses, and mules.

Wahb ibn Munabbih further described the diverse and strange forms of the *jinn* inhabiting the world during **Solomon's** reign. Some appeared as humans but possessed

terrifying features; others walked upon two legs while their heads were those of lions and their bodies those of elephants.

Once, **Solomon** encountered a creature that possessed the voice of a dog but the appearance of an eagle. **Solomon** questioned the being, and it replied:

> "I am **Mahrain**, son of **Haqqan bin Filan**."

Solomon asked the creature about its deeds and livelihood. The demon confessed:

> "I deal in henna, the brewing of wine, and the consumption of filth. I trade in the blood of dogs and the remnants of the vile."

Solomon was repulsed by these deeds and ordered the creature to be bound. The demon pleaded desperately:

> "O Father of Yahya, by God, do not bind me! I can bring you the treasures of the earth. I will give you my oath of loyalty and service, provided you grant me my freedom. I will not cause any corruption in your kingdom."

Solomon accepted the pact and released him. Later, an account is told of **Ubayd ibn Abu Ubayda**, who, while traveling, encountered a formidable and brave adversary on the road. Finding the traveler parched and exhausted, **Ubayd** provided him with water and aid until the traveler recovered his strength. ## The Mysterious Guide

Once, a man traveled to **Syria** and, after fulfilling his needs, set out for home. During one of the nights, he lost his way and strayed from the road. While wandering, he encountered a youth of exceptional appearance. The youth told him, "Follow the favored youth, for he is the one who knows the way." The man followed him until they reached a place where the stars aligned in a specific pattern. The youth guided him for a journey of twenty leagues until they arrived at a certain dwelling.

The youth then spoke to him: > "Go back now; you have been saved from your distress by the grace of God. Return during the day, and you shall find your way safely."

The traveler thanked him and departed, forever remembering the kindness of the mysterious guide who had appeared to him in his hour of need.

The Account of Jabir bin Abdullah

Jabir bin Abdullah narrated an account of his travels: "While I was walking through a valley, I saw the glow of a fire in the distance. I approached and found a group of people gathered. Among them were men from the tribe of **Al-Harith**. As we spoke, I

mentioned the Prophet Muhammad (peace be upon him), and the atmosphere shifted. Some of the people were skeptical, while others were intrigued. I shared with them the teachings and the light of the message, and through our conversation, some among them recognized the truth of the Prophet's mission."

The Encounter with the Jinn

It is recounted in the stories regarding the *Jinn* and the virtues of **Umar bin al-Khattab** that a man once set out for **Syria**. After traveling for ten days, he found himself alone in a desolate place. Suddenly, a woman of extraordinary beauty appeared before him. She attempted to lure him away, hoping to kidnap him and lead him into the wilderness.

As she tried to seize him, the man felt a sudden dread and began to recite verses from the *Quran*, specifically the *Mu'awwidhatayn* (the two protective surahs). As he recited, the woman began to tremble and shrink. She cried out: > "I have never seen anyone like you! Your words are powerful, and the light of your faith has broken my hold over you."

The spirit, now humbled, confessed that she was a *Jinn* who had been tempted to lead humans astray. She admitted that the Word of God was the only force she feared. The man, seeing her submission, spoke to her about the oneness of God and the vanity of the worldly life. The spirit acknowledged the truth and vanished, leaving the man to continue his journey in peace.

The Tale of the Wolf and the Traveler

Another story tells of a messenger who stopped to rest in a valley. While he slept, a wolf crept up and snatched one of his sheep. When the man woke and realized his loss, he cried out in anguish, calling for his animal. To his astonishment, a voice answered him from the valley. The wolf had spoken, engaging him in a strange dialogue about destiny and the laws of nature. The man realized that in the vastness of creation, God grants speech and understanding to creatures in ways that defy human reason.

The account concludes with a poetic reflection: > "And every child who reaches the end of their nursing, finds that the world awaits them with its trials and its rewards." > "You did not leave the death of **Al-Fadil** at your doorstep, O sons of dogs, while the protector of the home remains a barrier."

He remarked, "By God, **Al-Sa'b** was truly a poet. Had anyone addressed him, we would have seen the answer in the verses where he said:

> "When asked, 'Which people possess the worst kinship, and whose ranks are most prone to desertion?' the answer is: 'The tribe of **Majashi**.' Had people been diverted from **Majashi** for a single day, the flaws of the finest veils would have been revealed."

And you, O Sheikh, are a man whose gratitude is unmatched, save for those praised in the sayings of *Riyadi*:

> "To God belongs the praise of the thunderous one among our noble kin; their youth are ever-increasing in generosity."

I then came to recognize **Al-Sa'b** and **Hatib**. The Sheikh explained that **Al-Sa'b** had spoken through the tongue of **Al-Yarbui** and addressed others through the tongue of **Al-Dinayi**, and that these words had resonated through my own tongue. I remained silent, sensing that their words were merely mockery. One of them asked, "Do you have need of your servant?" I replied, "What do you know of my servant's story?" He answered, "As much as I know of your own ignorance." I asked, "Am I ignorant in your eyes?" He replied, "Indeed, and you are wretched." He then stood and departed.

He brought my servant to me. Upon seeing the boy, I felt overwhelmed, as if the servant were bound by constraints. The Sheikh then told me, "Blow into the palm of your servant's hand until it is healed." I did so, and from that moment on, I was able to cure various ailments simply by blowing upon them.

The Tale of Ibrahim ibn al-Mahdi

It is recounted that **Ibrahim ibn al-Mahdi**, son of **Al-Mansur**, drew the ire of **Muhammad al-Amin**. Consequently, he was handed over to a servant named **Kauthar**, who imprisoned him in a cellar and locked the door. **Ibrahim** was a singer of unparalleled skill. He recalled, "I spent the night in the cellar, and by morning, an old man emerged from a corner. He approached me and offered me a drink; I drank. He then commanded, 'Sing for me.' I sang for a specific duration—a length of time that was predetermined—knowing that if I ceased before the end, I would perish."

> "And if the bonds of captivity were to grip me, striking the very depths of my soul, then the winds of time would blow..."

Kauthar heard the singing and informed **Al-Amin**, saying, "The man has gone mad." **Ibrahim** pleaded, "Let me weep," and he wept. He was then brought before the Caliph, to whom he recounted the entire story. Pleased by the account, **Al-Amin** granted him seven hundred thousand *dirhams*. May God guide us all to the truth.

On Beasts of Burden

This class of animals is the finest of beasts and the most beneficial to humanity. They are characterized by heavy bodies, a slow gait, and profuse sweating. Due to their nature, they are limited in their ability to hunt or flee. Divine wisdom ordained the creation of these animals and guided them to be subservient to humans, allowing man to employ them in achieving his goals. ## The Nature and Design of the Horse

Every creature is designed with a specific purpose: birds are given wings for flight, and beasts are endowed with the strength necessary for endurance. In the case of the **horse** (*faras*), its physical form is superior to that of the donkey; its neck is longer and its stature more refined, granting it a grace and agility that the donkey lacks. This anatomical design is not accidental but is essential for the horse's primary functions: rapid movement, agility in battle, and suitability for long journeys.

Nature distributes its essence and properties differently across species to meet their specific needs. While some animals are built for heavy labor, others are crafted for speed and elegance. Among these, the **horse** is preeminent. It possesses a harmony of desirable traits: beauty of form, keen intelligence, and a spirited disposition. The horse is renowned for its courage, its swiftness in the face of the enemy, and its profound obedience to its rider. Whether discussing the most refined breeds or those built for raw power, the horse remains an indispensable companion. A skilled rider understands the horse's instincts, and in turn, the horse responds with precision during the charges and retreats of combat.

Observations on Equine Behavior and Lore

There are many accounts regarding the nobility and endurance of these animals. One such narrative describes a group of travelers who, exhausted by their journey, wished to turn back:

> They approached their leader, expressing their desire to return to their homelands. The leader, observing the strength and spirit of their mounts, urged them to persevere. He reminded them that the nobility of the horse is found in its capacity to endure hardship and that they should trust in the resilience of their animals to carry them to their destination.

Beyond their utility in war and travel, the Arabs observed the instinctive habits of the horse. They noted how a horse positions itself during rest, often tucking its head in a specific manner while sleeping. They also observed the horse's sensitivity to the environment, noting how the direction and strength of the wind could influence the

animal's temperament and alertness. ## Medicinal Properties and the Nature of the Mule

The medicinal properties of **horse testicles** are highly regarded; when prepared and blended with specific ingredients, they provide significant therapeutic benefits. Similarly, **horse tail hair** is utilized in various treatments. The use of a **dead fetus** is noted for its efficacy in certain applications, while **horse hoof paste** is particularly effective for treating wounds, burns, and **hemorrhoids**, promoting healing and relief.

Regarding the **mule**, the hybrid offspring of a horse and a donkey, it is observed that the mule often inherits the strength and physical stature of the horse while retaining certain characteristics of the donkey. A defining biological trait of the mule is its infertility. Furthermore, the gestation period and the birth of a mule can be hazardous for the mother; due to the large size of the fetus, the mother donkey often faces a high risk of death during childbirth.

Therapeutic Applications of Hooves

The **hooves** of these animals are also employed in medical preparations. For the treatment of skin conditions—specifically ***alopecia areata*** (historically known as the *fox disease*)—a remedy is prepared using a specific measure of **dirhams**, mixed with oil and applied topically to the affected area to stimulate recovery and hair regrowth. ## Medicinal Properties and Natural Virtues

Regarding the curative properties of various animal parts, the testicles of the wild cat, when properly prepared, are said to possess significant medicinal value. Certain mixtures are applied to a woman's abdomen to alleviate the hardships of labor and facilitate the safe delivery of the **child**. It is also noted that the skin of the **donkey** can be employed for specific therapeutic purposes.

In the *Kitab al-Khawas* (Book of Natural Properties), the unique characteristics of the **donkey** are discussed. It is observed that the animal's movement and the way it carries itself are indicative of its inherent nature and strength. Specifically, the text describes how the animal's gait reflects its vitality, suggesting a correlation between its physical movements and its internal constitution.

Anatomy and Therapeutic Uses of the Donkey

The **donkey** is physically characterized by its elongated head and long ears. Beyond its anatomy, various parts of the animal are utilized in traditional medicine to treat a range of ailments:

- **Neurological and General Health**: Certain preparations, often mixed with honey, are believed to be effective for those suffering from seizures, fainting spells, or sudden collapses.
- **Obstetrics**: For women experiencing obstructed labor or difficulties during childbirth, specific remedies derived from the **donkey** are recommended to accelerate the process and ease delivery.
- **Chronic Illnesses and Toxins**: Various organs and extracts are said to be beneficial in treating **leprosy** and are used as antidotes to neutralize the effects of **poisons**.

These remedies are typically prepared through specific methods—such as burning or mixing with other substances—to ensure they effectively treat the affected areas of the body and restore health to the patient. ## Medicinal Properties and the Nature of the Wild Ass

Among the various medicinal properties, the blood of the *jariti* is noted for its efficacy in treating **hemorrhoids**. It is also beneficial for treating infants and addressing ailments of the **intestines** and the **uterus**. For those suffering from **epilepsy**, it is recommended to use certain mineral stones, as their application or scent can alleviate the condition.

The **Wild Ass** (*Himar al-Wahsh*) is a creature of the wilderness. It is a solitary animal that maintains a deep distrust of humans; if it perceives a human presence, it will flee and remain hidden. It is said that these animals rarely congregate, though they may occasionally be seen in pairs.

Regarding the animal's anatomy and behavior, it is noted that the **testicles** of the wild ass possess specific medicinal properties. When hunted, the animal is elusive and possesses a remarkable instinct for survival. If a hunter manages to wound one, the animal may attempt to lead the pursuer away from its herd or offspring, exhibiting a strategic level of cunning during the chase.

Additional Therapeutic Uses

The various parts of the **Wild Ass** are highly valued for their curative properties: - Certain organs are used to treat *al-gharish* (a skin or respiratory affliction), often prepared as a topical application. - When combined with **roses**, specific extracts are used to treat *al-kallal* (chronic fatigue or exhaustion). - The **testicles**, when processed correctly, are utilized in treating various systemic ailments, often administered as a concentrated essence. ...and it is applied to the head of the afflicted; it is used in a manner that may prove beneficial. It is then mixed with a white substance and applied

to the eyes. This is a remedy that provides benefit, and God is the Grantor of success and correctness.

The Third Category of Animals: Livestock

This category comprises animals that are numerous, large in stature, and of immense utility. They are characterized by a docile nature, unlike predatory animals, and are not inclined toward hunting. They possess an extraordinary capacity for endurance, showing great patience in the face of exhaustion, hunger, and thirst.

God, in His infinite wisdom, created this category with specific traits to serve human needs. He designed their forms to be perfectly suited to their environment and their purpose. For instance, their hooves and jaw structures are uniquely adapted; the jaw is designed for the grinding of vegetation, and the teeth are flat and broad to facilitate the crushing of grasses. This specialized anatomy allows them to derive nourishment from plants that other animals cannot process.

Furthermore, their physical constitution is built for resilience. Their digestive systems are designed to extract maximum energy from their food, providing them with the strength necessary for their daily labors.

Among the most beneficial of all livestock is the **camel**. The **camel** is a creature of immense physical strength and size, capable of transporting heavy loads across vast distances. Its utility to humanity is unparalleled: its meat provides sustenance, its milk is a vital drink, and its hide is used to craft clothing, tents, cushions, and bags. It is an indispensable companion in the desert, reflecting the profound wisdom of the Creator. ## Biological Properties and Behavioral Cycles

According to the views of **Plato**, certain cycles persist for ten days before the influence of nature becomes apparent. During this period, the animal's strengths are cultivated within the womb. Regarding the **camel**, it is noted that the male becomes agitated and enters its rutting season during the month of **February**. At this time, it does not seek mating but exhibits a specific restlessness. To treat ailments caused by the bites of **snakes** or the stings of **scorpions**, an extract from the *fawdhaj* (a specific glandular secretion or plant associated with the animal) may be used. Furthermore, the *shaqshaqa* (the vocal membranes or a specific internal tissue) is considered highly effective for treating these types of poisonings.

Medicinal Properties of Internal Organs

As for the properties of the camel's internal organs, it is recommended to mix its liver with *Nabataean leeks* for specific therapeutic uses. Some scholars suggest that the liver possesses qualities similar to the *al-maran* plant. When processed, this substance is used to treat **croup** and other respiratory obstructions of the throat.

Furthermore, the liver is beneficial for treating various types of **hemorrhoids**, whether they are internal or external, as well as certain eye conditions such as *al-hawr* (glaucoma or ocular misalignment).

The **camel's stomach** also holds medicinal value. When prepared and applied, it is used to treat various skin inflammations. The text references a **Roman method** for treating severed veins; this involves using a fine thread to bind the vein—similar to a suture—to stop the flow of blood and facilitate healing. This technique is particularly effective for deep wounds where blood loss is significant. ## General Remedies and the Properties of the Ox

The application of these substances through rubbing provides various benefits to the human body. They are effective in treating **fistulas** and strengthening the physical frame. Furthermore, they alleviate **liver pain**, enhance **virility**, and are used to treat ailments of the face and earaches.

The Cow/Ox

The **Cow** is a creature of immense strength and vast utility, created by God. Though it does not possess the predatory weapons of a lion, its inherent power is formidable. God created this animal to serve humanity, providing essential labor and resources. Its strength is particularly evident in its horns, which are not only tools for defense but also hold significant medicinal value.

Medicinal Applications of the Bovine

Certain parts of the cow are utilized in the following medical treatments:

- **Dietary Use**: The meat of the cow is recommended as food for those suffering from **quartan fever**.
- **Potency and Respiratory Health**: Certain bovine-derived preparations are used to increase **virility** and strengthen the respiratory system.
- **Topical Treatments**: The horns, when processed and treated with vinegar, can be applied to heal skin lesions and sores.

- **Neurological and Sensory Care**: The brain of the animal is regarded as a remedy for various conditions, including the treatment of severe **earaches**.
- **Biliary Remedies**: The gall (bile) of the ox, when mixed with specific herbs, is used to treat various ailments, including those related to women's health.
- **Treatment of Seizures**: Extracts from the animal are used to treat **epilepsy** or those suffering from seizures, particularly when combined with bovine marrow. ## Traditional Remedies and Medicinal Properties

The mineral **Biar al-Nar** is beneficial for treating stomach ailments. Similarly, the gall of the *muqran* serves as an effective remedy for the stomach and spleen. For digestive issues, *jawa-shir* is recommended. To treat eye conditions and restore vision, the gall of a **black cow** should be used. If **ardann** is applied to the skin, it yields remarkable results.

Regarding the bull, its gall is highly effective when used to treat choking or throat obstructions, as it relieves the pressure and reduces swelling caused by bites or stings. Furthermore, the water of an **elephant**, along with other specific animal extracts, can be used as a remedy for various conditions.

For those suffering from dryness, a preparation involving *hana* and water should be administered. According to the *Kitab al-Khawass* (**The Book of Properties**), a mixture of honey and vinegar can be applied to treat specific ailments. To treat wounds, the application of heat combined with a poultice can accelerate healing.

For the treatment of **hemorrhoids** and **fistulas**, a mixture of powdered *ghuraf* and other herbal ingredients is recommended. These are known to be effective, as noted in traditional teachings. To treat tumors and swelling, a specific poultice should be applied to the affected area to draw out the inflammation.

For joint pain in the fingers, a mixture consisting of urine and other agents can be applied topically to relieve the ache. For stiffness in the limbs, a combination of cow's gall and vinegar is used. Wounds can be treated by applying heat and a mixture of *afsoon* and other botanical extracts. For deep injuries, a paste made from *yabas* and other herbs should be applied.

To treat **hemorrhoids**, a mixture of oak galls (*ballut*) and other substances is effective. This treatment should be applied carefully to ensure the swelling subsides.

The Legend of the Wajsh Ox

There is a legendary creature known as the **Baqar al-Wajsh** (the Wajsh Ox). It is said that this beast appears every year near a certain village, dwelling in a vast, rugged territory. It is distinguished by a magnificent, branched horn that grows anew each season.

This creature is elusive; it dwells in a place so remote that no human can reach it. Its presence is so formidable that it dominates all other animals in the wild. It is claimed that the essence of this beast can cure every known disease. However, it is extremely dangerous for young people to encounter, as its power is overwhelming.

Furthermore, it is said that whoever consumes its essence will suffer from an unquenchable thirst. Despite these dangers, it is believed that the **Wajsh Ox** provides the ultimate cure for snakebites and other lethal toxins. ## Natural Properties and Remedies

In such instances, the animal avoids drinking water to remain undetected, as its tail points in a specific direction. Instead, it seeks out the *Nutan*. Regarding dogs, the influence of the snake compels them to drink the water it has touched. It is noted that if a companion remains near the snake, it becomes docile; the snake can then be tracked using garlic, and once captured, it is handled with care and safely secured. It is also mentioned that soaking certain herbs and using them alongside dogs can be effective, especially when facing strong winds or navigating unfamiliar paths.

The Properties of the **Khamush**

The brain of this creature is said to benefit those suffering from *malah* (a specific ailment). Furthermore, those who possess its horn find it remarkably useful; for instance, hanging pieces of it on a doorway prevents divers or intruders from entering. When placed within a home, it serves as a potent deterrent against snakes.

The medical applications of its horn are varied: - **Burnt Horn**: When ground into powder and sprinkled on a patient, it relieves severe pain. When the ash is mixed with *manna* (honey-dew) and applied topically, it treats *shafaq* (inflammation or skin eruptions) on the limbs of animals. - **Horn Extracts**: Pouring a preparation of the horn onto a woman in labor is believed to ease the delivery process. - **Aromatic Properties**: It is said that the scent of the animal, when applied as a compress to the head, effectively cures headaches. - **Blood and Secretions**: Its blood or pus is highly effective in treating those who have been bitten by venomous creatures. - **Fumigation**:

Burning parts of the animal to smoke the house is a recognized method for repelling snakes and various insects.

The **Khamush** is described as a creature resembling a donkey but with the appearance of an oryx (*Maha*). It is said that in Egypt, during the night, a worm moves within its blood, which prevents the animal from sleeping. This creature dwells along the banks of the Nile and possesses a scent so powerful that it repels all intruders from its territory, even killing some.

The **Khamush** bears a resemblance to the *Andaru* in its physical build, but it possesses a horn similar to that of a cow. If it proves stronger than the *Andaru* in a confrontation, the outcome is striking. Some believe that the buffalo is capable of overcoming the *Andaru*, causing the latter to flee its own territory in fear, as the buffalo seeks to prey upon it. The *Andaru*, unaware of the danger or the scent of its predator, is often unable to escape in time. ## The *Hamus* (Wild Bovine)

The ***Hamus*** is a bovine creature created by God that possesses a powerful attraction to water. It is believed that if the animal is tethered, it can cure stiffness or numbness in the human hand, though the animal itself becomes increasingly anxious. One of its notable characteristics is that it does not succumb to deep sleep for long periods.

Regarding the medicinal properties of its organs, there is a worm found within its blood; when applied to wounds, it prevents the patient from falling asleep for as long as the substance remains. Furthermore, consuming its meat is said to stimulate the production of bile and is used as a treatment for rabies, leprosy, and mange.

The Giraffe

The **Giraffe** is an animal with a head resembling that of a camel and horns like those of a cow. Its skin is patterned like that of a leopard, and its hooves are similar to those of a cow. It is characterized by an exceptionally long neck, long forelegs, and shorter hind legs.

In overall appearance, it most closely resembles a camel, and its hide is similar to that of a wild beast. It has been claimed that the giraffe is a hybrid, resulting from the mating of an Abyssinian camel, a wild cow, and a hyena. In the lands of Abyssinia, it is said to mate with camels, producing offspring that exhibit the characteristics of both the camel and the hyena. ## Natural History and Properties of Animals

Regarding these outlets, it is noted that the water sources were obscured; however, records indicate that on the southern side, near the equator, various species of animals congregate around the water's edge, driven by an intense thirst. Among these are

diverse creatures, such as those found in the coastal regions, as well as others of similar nature.

Sheep

God, in His infinite mercy, created **sheep** as a blessed animal. They are distributed across the earth, and although there are many varieties, they are generally characterized by a gentle nature. Among all the creatures of the land, the **sheep** is regarded as a particularly blessed animal. In comparing them to other livestock, such as camels and goats, one finds that the sheep's anatomy—its bones and internal organs—is uniquely structured, serving as a testament to the wisdom of the Creator.

One of the most remarkable behaviors of **sheep** is the profound bond between the ewe and her lamb. Despite the large numbers in a flock, a mother can instinctively recognize and locate her own offspring among many others, guided by a unique connection.

Furthermore, there are specific breeds, such as those from **India**, which are distinguished by particular physical markings on their chests and shoulders, allowing them to be easily identified.

Medicinal Properties and Uses

The meat and organs of the **sheep** are highly valued for their therapeutic properties:

- **Dietary Benefits**: It is said that consuming **sheep** meat provides significant nourishment and strength to the body.
- **Therapeutic Preparations**: The kidneys of the sheep, when processed and mixed with substances such as melted wax, rose water, and other aromatic resins, are used to treat various ailments.
- **Wool and Tallow**: The wool and fats of the sheep are also utilized in medicinal salves. For instance, it is recorded in certain treatises that the wool of a ewe, when prepared correctly, can be used to alleviate specific physical pains.

Ants: These are small creatures characterized by their diligence... ## On the Natural Properties and Medicinal Uses of the Goat

The differences between the skin of the sheep and the **goat** are distinct; the skin of the goat is thinner than that of the sheep. This serves as a testament to the **Divine Wisdom** of the Creator, who endowed the sheep with a thick coat of wool to protect it from the cold, whereas the goat was granted a different hide suited to its environment.

The **he-goat** shares a similar physical structure and disposition. In a similar vein, consider the nature of the spider, which produces a fluid from its mouth; some believe that the human body also produces a similar moisture that can be beneficial or harmful depending on the quantity and the individual's constitution.

> It is stated that certain preparations derived from the goat are highly effective when applied to the head. When used correctly, these treatments can alleviate ailments of the ear and are particularly beneficial for those suffering from **deafness**, as they help clear the auditory passages.

The **he-goat** is further noted for its medicinal properties. An extract made from **leeks** mixed with goat-derived substances can be used to treat earaches and reduce inflammation. Furthermore, this is said to be effective against **night blindness** (*al-'ashā*). Another remedy involves the application of a specific "sweet oil" to the eyes to treat similar visual impairments.

The goat is also known for its dietary habits, often consuming the folded leaves of plants. From a medicinal standpoint, the **black hair** of the goat, combined with its blood, is used in certain traditional treatments for the ears.

Goat skin is highly regarded for its topical applications. When applied to the skin, it is used to treat: - Severe **itching** and skin irritations. - Various inflammations of the skin. - Ailments related to the "vital spirit" and the respiratory system.

For more complex conditions, a mixture containing **goat hair**, a mineral catalyst (possibly *sukkun*), and a preparation of **wolf's gall** mixed with **vinegar** is prescribed. This mixture is applied topically to treat deep-seated pain or tremors.

Additionally, the **hair of the goat** is utilized to treat sudden onset illnesses or "descending" ailments (*al-nawāzil*), as it is believed to draw out harmful humors from the body. Even the **urine of the goat** is employed in traditional medicine, specifically for treating certain internal ailments and conditions affecting the abdomen.

Finally, it is recommended that for those suffering from chronic head pain, a poultice of goat-derived materials mixed with aromatic herbs be applied to the crown of the head to induce relief and balance the bodily humors. ## Medicinal Properties and Natural History of the Mountain Goat

The pig's cord, when wrapped in wool and applied to a woman, is used to stop uterine hemorrhaging. Regarding the *Znayir*, it is a fierce and wild creature. Arab tradition holds that on the first day of certain months, it is believed that spirits may enter the

body through severe constraints; if one perceives this, the spirit cannot enter through the flanks if the creature is sheltered in the moist shade.

These animals are known to drink from the salt seas and the Nile. They are found grazing on ears of grain in the plains. The horns of certain species are used to repel vermin. Furthermore, it is claimed that these substances can temper the temperament of a sharp-tongued or aggressive woman.

The blood of the prime animal—referred to as the "King"—is highly prized. However, if the animal is hunted improperly, the blood in its veins becomes ineffective. The most potent blood is that which is harvested according to specific natural cycles, as nature pushes the vital fluids toward the head. When this blood matures, it is gathered from the bare mountains and used to treat abscesses and boils.

The extract of the "King," often administered with barley, is given to those suffering from urinary incontinence. It is believed to have the following benefits: - It strengthens the brain and clears the whites of the eyes. - It fortifies the heart. - It treats respiratory distress and prevents suffocation.

While it is potent, it may cause the face to appear sunken. When used in food, it provides qualities akin to the *asal* of the sea.

This animal is the **Mountain Goat (Ibex)**. In appearance, it resembles the wild ox in its hindquarters, and its horns grow annually. It is an incredibly hardy creature, capable of enduring the summer heat and surviving for many days without drinking water.

It is said that the horns of the **Ibex** possess two small openings through which the animal breathes; if these openings are blocked, the animal will suffocate. The shavings of its horns are used as a remedy to treat **leprosy** and **vitiligo**, providing a clear and visible benefit to the skin. The **Sheikh al-Ra'is** (Avicenna) noted that the fat of the deer is beneficial when applied to the skin. He further stated that its properties are balanced and purifying. He also mentioned that the gallbladder of mountain goats serves as a potent antidote to various poisons, particularly those that affect the liver and kidneys.

Regarding the treatment of stings and bites, the **scorpion** and the **spider** can be countered using specific extracts. For instance, the use of certain animal secretions can neutralize the venom of the **viper** and other venomous snakes.

Furthermore, it is recorded that the properties of the **mouse** and the **crocodile** have medicinal applications. Specifically, the skin of the **crocodile**, when processed and

mixed with oils and honey, can be used to treat various ailments. It is recommended to apply this mixture to the soles of the feet to alleviate certain pains.

Regarding other treatments, certain hair-like bristles are used as cauterizing agents. In another remedy, a mixture of honey and specific animal secretions is used to treat those suffering from sudden fainting or collapse.

> **Sheikh Umar al-Ardawi** stated that the nature of these animals is such that their essence is inherently potent; however, their benefits are only realized through proper preparation and knowledge of their properties.

The Fourth Category of Animals: Predatory Beasts

Animals of this category possess a potent and aggressive nature, characterized by an innate intensity and a physical build designed for dominance. This is evident in their immense size, powerful muscles, and the sheer force of their physical presence.

Divine wisdom has endowed these creatures with the necessary tools for survival and hunting, including: - **Powerful jaws** and sharp teeth for tearing prey. - **Strong claws** and limbs for gripping and overpowering. - **Broad chests** and deep lungs to provide the stamina required for the chase.

The divine design is further reflected in their reproductive cycles, as they typically give birth once or twice a year, ensuring the continuation of their species without overpopulating their environment.

While these beasts are often viewed as harmful due to their predatory nature, they also possess beneficial qualities. The balance between their capacity for harm and their utility is a testament to the intricate design of nature.

May God guide us toward the truth and the correct understanding of these wonders. ## The Hyena (*Ibn Awi*)

The **hyena** is a creature of the wilderness and the plains. It is omnivorous, and some are known to consume their own kind. In Persian, it is referred to as the *shaghāl*. It is a remarkably agile hunter; for instance, when it spots a chicken, it may leap onto a roof or throw itself from a height to capture its prey. Its strength and tenacity are comparable to those of the wolf and the fox, yet it is also known to prey upon sheep.

The hyena is capable of climbing trees and roaming far. While it may appear sluggish and spend long periods without moving, it is merely waiting for the right moment to strike. When hunting birds, it exhibits great cunning: it gathers reeds and grass near the

water's edge to camouflage itself. As birds land nearby, it pounces on them with sudden precision.

Regarding its medicinal and mystical properties: - Its **tongue**, if placed within a home, is said to resolve disputes and bring peace among the inhabitants. - A small amount (half a *dirham*) of its **gallbladder**, dissolved in hot water and taken over several days, is believed to treat ailments of the spleen. - Its **liver**, when prepared with specific ingredients, is thought to be beneficial for those suffering from epilepsy.

The Weasel (*Ibn 'Aris*)

The **weasel** is a long, slender animal known in Persian as *al-na'wad*. It is naturally attracted to glittering objects and is fond of playing with gold, jewelry, and precious gemstones.

The weasel is the sworn enemy of the crocodile; it is said to enter the crocodile's mouth and slay it from the inside. Similarly, it is a fierce adversary of the snake, often hunting and killing them.

There is a well-known tale regarding its nature: > A weasel once pursued a cat, chasing it high into the branches of a tree. As the cat climbed higher to escape, the weasel followed relentlessly. Eventually, the weasel bit the cat's leg, causing the terrified cat to lose its grip and fall to the ground. However, as the weasel celebrated its victory, a mouse suddenly bit the weasel, causing it to lose its balance and fall as well.

In terms of its medicinal uses: - Its **blood** is used as a remedy for eye ailments. - Its **brain**, when mixed with oil, is applied to soothe joint pain. - A preparation made from **weasel fat** is used to treat severe toothaches; it is applied to the affected area to alleviate pain and stop the tooth from loosening. ## Properties and Medicinal Uses of the Rabbit

Regarding the use of certain substances to assist women during childbirth and to ease the pains of labor, it is noted that they are highly effective when applied correctly.

The Rabbit The **rabbit** is a creature known for its agility. It is said that if its skin is burned and the resulting ash is mixed with a specific salve, it becomes a potent remedy. Furthermore, it is mentioned that if a woman who is unable to conceive eats the heart of a cooked rabbit, she may find relief and successfully bear a child.

Regarding the specific benefits of the **rabbit**: The *Sheikh al-Ra'is* (Avicenna) stated that the nature of the rabbit is moist and temperate. It is further noted that burning

the bones of a rabbit and mixing the ash with a suitable medium is an effective treatment for those suffering from **colic** and severe joint pain.

For the treatment of **colic** (*al-qulanj*), the following method is recommended: - Apply the remedy to the limb opposite the site of the pain. - If the pain is in the right arm or leg, apply the treatment to the left, and if the pain is in the left, apply it to the right. This process helps draw the ailment out of the body.

It is also advised that for women struggling with infertility, consuming a cooked rabbit's heart may aid in conception. If a woman consumes this and subsequently becomes pregnant, it is said she will bear a child.

> O Hind, be content with the gift of a rabbit's heart, For its nature is gentle and its spirit is light; Let it be a cure for the ailments of the soul, And a remedy for the pains that haunt the night.

Finally, if an individual suffers from acute joint pain or inflammation, the blood and hair of a rabbit may be used. By applying a preparation made from these materials to the affected area, the pain is relieved and the inflammation subsides. Thus is the benefit of the rabbit, and success is granted by God. ## The Lion

The **lion** is the most powerful of all beasts, the boldest in spirit, the most imposing in presence, and the most terrifying in appearance. The Almighty endowed it with a broad visage and an unwavering strength. Its roar is unmatched; no other creature can withstand the sheer force of its power. In its predatory nature, it primarily hunts and consumes specific prey.

When the lion stalks in the darkness of night, it strikes its prey with sudden, overwhelming force. It is said that the lion's strength is such that it possesses a unique relationship with its diet; indeed, some have claimed that meat itself serves as a cure for the lion's ailments. This is echoed in the words of **Ibn Tammam**, who noted that the lion's vitality is intrinsically linked to its predatory nature.

Furthermore, the lion possesses a remarkable quality: if an arrow pierces its flesh, the beast consumes the *sa'ad* (a species of reed or plant), which possesses the property of expelling the iron arrowhead from its body.

If a lion suffers a deep scratch or wound, it may languish in its injury until it perishes. When it hunts, almost all animals flee in terror; the only exception is the *khimar* (a specific animal), which becomes so paralyzed by fear that it is unable to move.

The lion's hunger is an insatiable force. Regarding its offspring, the lioness is fiercely protective. When the male lion moves from his lair, the cubs follow closely behind him. Despite its strength, the lion can be startled by sudden, unfamiliar sounds; however, when it stands its ground in its stronghold, its roar resonates like a clap of thunder.

Among all beasts, the lion is the most formidable. In the depths of the night, its eyes glow with an intensity resembling a flame of fire. It is noted that the lion avoids certain specific scents or distractions and will not approach a frantic or erratic woman. It is also observed that the lion will often ascend to the heights of a rock, a mountain, or a tree to survey its surroundings, ensuring that no one can surprise it or escape its gaze. ## Medical Remedies and Natural Properties

Various treatments are prescribed for ailments of the eye, particularly those involving inflammation or discharge. Regarding the properties of certain **mineral stones**, when blended with aged oils and applied to an affected limb or joint, they serve to alleviate pain and reduce swelling. These preparations are especially effective for children whose conditions have not yet stabilized.

For those suffering from persistent bleeding or internal hemorrhaging, specific compounds can be used to stem the flow of blood and accelerate the healing of wounds. Similarly, these treatments are effective for treating **hemorrhoids** and clearing **melasma** (skin pigmentation) and other blemishes from the face.

To soothe the skin and reduce inflammation, **rose oil** is highly recommended, as is the use of various animal fats. For the treatment of severe swelling, a preparation derived from the testicles of certain animals may be used; this substance should be processed and administered in doses of a few *dirhams*, though caution is advised as excessive use can lead to complications.

Furthermore, the use of **natural resins** is advised for those experiencing systemic attacks or recurring spasms. In some cases, the application of these resins combined with specific oils can provide relief.

It is also noted that certain animals, such as horses, react strongly to auditory stimuli. For instance, the sound of a **drum** can cause a horse to become restless or startled, a phenomenon observed even among the steeds of kings. Such reactions are often tied to the animal's instinctual nature and its environment.

Observations on the Lion

Regarding the nature of predatory animals, **Al-Jahiz** observed the following:

When a **lion** encounters a dog, it often displays a surprising level of caution, fearing the dog's tenacity. This occurs even though the lion is the undisputed king of the wilderness. If a lion is driven by hunger, it will hunt, but when it is not, it may avoid confrontation with smaller, more aggressive animals. This reflects a trait often seen in humans, where perceived strength does not always equate to courage in every situation. However, once the lion is fully provoked or released from its inhibitions, its power is absolute and overwhelming. ## The Spiny-Tailed Lizard The properties of the **spiny-tailed lizard** are diverse. Its gall, when mixed with water and applied to the head, is said to be beneficial. If a pregnant woman consumes it, it is believed to ease the burdens of pregnancy. Furthermore, the fat of the lizard, when bound to the affected area, serves as a remedy for various ailments.

The Fox

The **fox** is a remarkable creature, characterized by its reddish-brown fur and its exceptional cunning. It possesses a keen ability to evade predators and hide from enemies. Its hair is notably red, and it is said that if its fur falls out in certain areas, it is a sign of its aging or specific health conditions.

The **fox** is renowned for its deceptive hunting tactics. In the desert, it is known to lie on its back, remaining perfectly still and pretending to be dead. It maintains this ruse until a bird, believing the fox to be a carcass, descends to feed; at that moment, the fox springs and captures its prey.

Regarding its diet, the **fox** is known to hunt the **hedgehog**. If it consumes a hedgehog, it is believed to undergo a change in its nature or behavior. Some believe that if a person uses the stomach of a fox for medicinal purposes, it can provide relief from certain internal ailments.

Observations on Natural Remedies

There are various beliefs regarding the use of animal parts for healing. For instance, certain preparations involving the skin or hair of animals are thought to treat skin conditions or leprosy. Some accounts suggest that applying specific animal fats to the skin can soothe inflammation or cure chronic sores.

Furthermore, there are mentions of the **hedgehog's** properties, specifically how certain parts of the animal are used in traditional medicine to treat various maladies. The text emphasizes that the efficacy of these treatments often depends on the specific part of the animal used and the method of preparation. ## Natural Properties and the Al-Karkar

By the grace of God Almighty, certain natural elements provide relief and healing... [the text describes various medicinal properties].

The **Al-Karkar** is a creature distinguished by a single horn upon its head. It is a bold and fearless animal, showing no dread toward any other beast in the wild. While it shares some physical similarities with the horse or the donkey, it is a unique species known for its strength and independence. It is often found seeking out water sources and is characterized by its spirited and untamed nature.

The Wild Boar

The **Wild Boar** (*Al-Khinzir*) is an animal equipped with formidable tusks and claws. It is renowned for its exceptionally fierce and quarrelsome temperament. The females are noted for being particularly aggressive, especially when provoked or defending their territory.

In the heat of conflict, the boar is relentless, often engaging in violent struggles. It is observed that: - The boar possesses a stubborn and aggressive disposition during disputes. - It frequently utilizes the earth for cover or as a means of attack. - Despite its own ferocity, it is said to be intimidated by the **Elephant** and the **Dog**.

While the boar is a powerful adversary to many, it exhibits a clear hierarchy of fear, retreating before the sheer size of the elephant or the tenacity of the dog. Its life is a cycle of aggression and survival, marked by its formidable physical presence and volatile behavior. ## Medical Treatments and Natural Remedies

This substance is highly regarded for its medicinal properties. It is particularly effective in treating **hemorrhoids**, causing them to shrink and disappear. Furthermore, it is useful for expelling intestinal gases and relieving abdominal bloating. When mixed with specific minerals and hard resins, it serves as a potent remedy for joint stiffness and bone rigidity, restoring flexibility to the limbs.

For those suffering from bone fractures or skeletal deformities, such as curvature, this treatment can be applied to help realign the bone. It is noted that certain preparations involving silk and specific resins are used to treat skin ailments. Other mixtures, combining sugar and various organic elements, are used to repel pests such as bedbugs and moths.

Regarding women's health, expert opinion suggests that certain applications are beneficial for the **uterus** and the **bladder**. Specifically, they are used to treat uterine discharge and associated inflammations, which often manifest as redness or swelling, providing relief and restoring health.

The Nature of the Bear

The **Bear** is a creature that instinctively seeks solitude and prefers to dwell near water sources. When winter descends, it retreats into caves to hibernate, remaining there until the season changes. Upon the arrival of spring, it emerges to forage for fruits and honey, which cause it to grow plump and strong.

The bear is characterized by its immense strength and fierce temperament. It possesses powerful limbs and sharp claws, making it a formidable animal in the wild.

Applications in Midwifery

The gall of the **black bear** is highly prized in traditional medicine for its ability to facilitate **childbirth**. When administered correctly, it eases the labor process and helps the mother deliver the infant more easily. ## On the Nature of Animals and Their Properties

There is a narrative recounted by the Arabs concerning a **monkey** and a **lion**. The **monkey** climbed a tree to escape the **lion**, believing that the height of the branches would provide sanctuary. The **lion** waited patiently below, while the **monkey**, feeling secure, began to taunt the beast from above. However, the **lion** remained steadfast. Eventually, through a lapse in the **monkey's** caution or the **lion's** persistence, the **monkey** fell or was reached, and the **lion** devoured him.

Regarding the medicinal properties of animal extracts, it is noted that mixing certain secretions with honey can be effective in treating eye ailments and reducing inflammation. Specifically, the use of refined animal oils is recommended for soothing skin irritations and treating deep-seated fevers.

The Dalaq

The **Dalaq** is a fierce animal, characterized by its deep black coat. It is a formidable creature, known for its aggression and agility. In some accounts, it is described as having a nature that blends the traits of several predatory beasts.

The **Dalaq** is highly prized for the scent it produces, which is used in various aromatic preparations. It is a solitary hunter, often elusive, and is known to be territorial. Its strength is surprising given its size, and it is capable of taking down prey larger than itself.

The Wolf

The **Wolf** is a predatory animal characterized by its cunning and intelligence. While it is often seen as a solitary wanderer, it is equally capable of coordinating with others in a pack to bring down its prey.

The **Wolf** is known for its opportunistic nature and its ability to survive in harsh environments. It is a creature of instinct, possessing a keen sense of smell and hearing, which it uses to track prey over long distances. Among the animals of the wilderness, the **Wolf** is regarded as one of the most strategic and relentless hunters. ## Observations on the Nature of the Wolf

It is recounted that the wolf possesses a unique way of sleeping; it closes one eye while keeping the other open to remain vigilant. Some sources suggest that it alternates between eyes to maintain a constant watch. This behavior is attributed to the **Hilali** tradition, asserting that the wolf never truly sleeps with both eyes closed.

The female wolf is generally more cautious than the male. When it hears the howling of its kin, it responds with urgency. Furthermore, a wounded wolf is notoriously stubborn; it will not retreat unless struck by a formidable weapon, such as a sword or a heavy staff. Even in the face of injury, it persists until the wound becomes unbearable. It is also noted that the wolf remains active throughout the night, only succumbing to sleep after the sun has risen.

Regarding its interactions with humans, the male wolf is often more aggressive and prone to attack, whereas the female may exhibit different behaviors. It is said that the wolf does not trust humans and remains instinctively wary of them.

According to **Al-Jahiz**, the wolf possesses an exceptionally pungent scent, particularly the female, whose odor is more pronounced and detectable by humans. He notes that the wolf's vision is keen; if a human and a wolf lock eyes, the interaction is charged with intensity. There are further beliefs regarding the wolf's biological properties; for instance, it is claimed that the blood of a wolf, when mixed with water and applied to the ears, can cure certain ailments or deafness, provided it is administered by the grace of God. ## Medical Observations The wise physician stated: > "Applying this sandy poultice to the cheek of the patient will be beneficial; I have tested this remedy myself."

The Elephant

This animal possesses the characteristics of the **Elephant**. It is more robust and larger than an ox. During the birthing process, the offspring emerges from the womb before

being fully delivered. While grazing, the mother avoids certain vegetation, such as the *Qatada*, fearing that the young may be pricked; the trunk can be as abrasive as thorns and may cause injury.

It is recounted by **Abu al-Majan** that the young animal first emerges its head before fully exiting the womb. It grazes on grass and remains close to its mother until it gains strength, at which point it can outrun her. This caution from the mother stems from the harsh nature of the trunk, which can be forceful and demanding.

The Mouse

This animal is known as the **Mouse**. It possesses a slender frame and fur of extraordinary softness. This fur is harvested to craft luxurious garments for the wealthy and the elite. It is characterized by its prominent teeth and is highly valued in the field of pharmacy and medicine for its significant curative properties. ## The Cat

God created **the cat** to rid humanity of the plague of **the mouse**, recalling the days of **Noah's Ark**. The cat possesses an innate nature to pursue and eliminate the mouse, for it is the natural enemy of the rodent. Whenever a cat is hungry, it will relentlessly seek out the mouse.

When a mouse becomes desperate, it may attempt to hide in the earth or climb toward the ceiling to escape. However, the cat is equally skilled; it will track the mouse's scent through the dust and leap from the heights of the ceiling to capture its prey. No matter where the mouse hides, the cat's instincts will eventually lead it to its target.

Properties of the Cat

Among the various types, **the black cat** is noted for specific properties. It is said that if a person utilizes a black cat—mixing its essence with half a dirham of certain minerals—it provides great strength and vigor to the recipient.

Furthermore, for those suffering from conditions such as stiffness or the "knotting" of the joints, applying a poultice made from the cat's flesh, bound tightly to the affected area, is believed to be effective. It is claimed that eating the meat of a black cat can alleviate pain in the lower back and treat paralysis.

For external treatment, the oil or fat of a black cat may be rubbed onto the body of a person suffering from numbness or loss of sensation. This application is intended to restore movement and warmth to the limbs.

Physical Characteristics

Cats vary greatly in their physical forms. While they generally share a similar likeness, some are larger and more robust than others. They appear in various colors and types; some are dark, while others possess a coat of a golden hue. ## Wonders of the Natural World

When night falls, some remain vigilant, for it is said they cannot sleep lest they be slain. There exists a strange cushion that causes pain to the user, and a substance that, when burned over a fire and consumed on an empty stomach, serves as a remedy. There is also the **Ja'ar**, a creature said to inhabit the region of *Kabul*, which possesses a peculiar method of birth and a nose that emits a resonant ringing sound when it breathes.

The Musical Beast of the Roman Lands

In the furthest reaches of the **Roman territories**, there exists a creature known for its extraordinary nasal passage. It is said that if a flute is placed upon the animal's nose, the resulting sound is so enchanting that birds and wild beasts are irresistibly drawn to it, mesmerized by the melody. This allows the creature to hunt as many prey as it desires. However, should the beast wish to be left alone, it can alter its voice to produce a terrifying roar that frightens all animals away. When it approaches the sea, it compresses the air within itself to create a sound that attracts others to its presence.

The Omen of the Hyena

The **Saba'** (*Hyena*) is a beast with the supernatural ability to sense rain long before it falls, often serving as a grim omen associated with graves and fear. The Arabs are known to mourn in the presence of this creature. Regarding its nature, the poet **Abdullah bin Rabab** wrote:

> Take me and drag me as a hyena would, and share with me a fate that no protector has witnessed this day.

Similarly, the poet **Al-Shanfara** cautioned against the deceptive nature of the beast, speaking of the cunning of the hyena and the pungent scent of its howling. ## The Nature and Properties of the Hyena

It is noted that the **hyena** possesses certain scents and traits. Some claim that by tracking the scent of a **hyena**, one can lead a **dog** to it, and as long as the **dog** continues to eat what the **hyena** eats, the enmity between them vanishes. It is further said that there is a kinship between the **wolf** and the **hyena**; when the **wolf** is present,

the **hyena** becomes friendly, yet if the **wolf** is absent, the **hyena** reverts to its solitary nature.

Regarding its lifespan, it is believed that the **hyena** does not succumb to common illnesses or diseases; rather, it dies only through accidents or external causes. Furthermore, it is mentioned that the **hyena** is known to protect its offspring with great care.

Among the Arabs, there is a group known as the *Dabiyyun*. It is said that if a person from this group intends to hunt a **hyena**, they use specific scents to lure it. It is also believed that the **hyena** is attracted to certain cold fragrances, while others repel it. Some claim that the **hyena**'s presence can be used to overwhelm an opponent in an argument or to silence them, as it possesses a nature that can stifle speech.

> According to the text *Mir'at al-Khawass* (The Mirror of Properties), a mixture made from the **hyena**'s blood and other elements can be used to treat blindness or restore vision if applied to the eyes.

The **hyena** is described as an intelligent and swift creature. Folk beliefs suggest that it possesses unnatural desires and inclinations toward humans, specifically women. It is claimed that the **hyena** is driven by a powerful lust that can overcome its fear of humans.

Additionally, the skin of the **hyena** is attributed with various talismanic properties: - If the skin of a **hyena** is placed upon a **rabbit**, the rabbit will no longer fear **dogs**, and the **dogs** will flee from the rabbit. - The hide of a **hyena** is said to repel mice and rats. - When used as a charm, the skin is believed to protect the wearer from the attacks of wild animals. ## **Sanaq** A beast known in Persian as *Siyah Kursh*. It is larger than a dog and possesses the coloration of a camel, with the exception of its back and ears, which are black. It is hunted in the same manner as the cheetah. When it moves, it is remarkably agile, leaping high into the air with immense power.

Aras (Weasel)

A slender creature found in the wilderness. It is said to prey upon the young of camels. Because of its elusive nature, some believe it to be a kind of demon; it often vanishes completely, leaving behind only the remains of its prey.

Quna

According to the scholar Al-Marith, this animal is even smaller than the weasel. It is slender and elongated with a delicate frame. When it spots another animal, it leaps upon it and clings with a powerful, gripping bite.

Fahd (Cheetah/Leopard)

A beast characterized by a powerful bite and a slender build. It sleeps frequently and can be tamed in open landscapes. Some claim that the cheetah is a hybrid of a lion and a tiger, while others suggest it is a cross between a civet and a donkey. While the lion is the primary hunter, the cheetah often feeds on the leftovers of the lion's kill.

Al-Hahat noted that the cheetah's movements can sometimes be sluggish and that its scent is highly attractive to lions and tigers. Consequently, some avoid feeding it too much meat so that the scent does not attract larger predators. It is believed that feeding a cheetah dog meat cures its ailments and improves the quality of its voice. Furthermore, a cross between a cheetah and a wolf produces a creature of a most strange and wondrous appearance. ## On the Elephant

It is said that a mixture of honey and salt, applied to the joints, is an effective remedy for those suffering from joint pain and stiffness.

The Elephant is a formidable beast of war. Among all animals, it is unrivaled in its size and strength, standing as a testament to the wonders of divine creation. It is far larger than any human, possessing a massive frame that towers over the earth. Its diet consists primarily of grasses and water.

One of its most remarkable features is the **trunk**, which it uses with great dexterity, and its powerful **tusks**. It is widely regarded as the strongest of all land animals.

Regarding its nature, the elephant possesses an intense mating drive. It is also the natural enemy of the **snake**. When an elephant encounters a snake, it will instinctively attack and destroy it. Conversely, some accounts suggest that if a snake manages to bite an elephant, the beast may perish.

Due to its immense weight, if an elephant were to fall, it would struggle significantly to stand back up, leaving it vulnerable to attack. When foraging, it uses its trunk to reach high into the trees, pulling down branches to feed.

As for the **war elephant**, these creatures are trained to carry soldiers upon their backs. They are guided by a driver who directs them into battle. In the heat of conflict, the

elephant uses its massive strength and trunk to break enemy lines and clear paths, acting as a living fortress on the battlefield. According to the scholar **Al-Mubadiri**, the training of these beasts requires great skill and patience. ## On the Nature and Properties of the Elephant

During the reign of **Al-Mansur**, it was recorded that elephants were brought to **Iraq**. The males were noted for their speed, while the females were slower. The elephant is a remarkably intelligent creature; it recognizes the voice of its master and understands his will, responding to his commands with precision.

The strength of the elephant is legendary. It is told that an elephant once pushed against a great tree with such force that it was uprooted. To manage this immense power, the trainer uses a guiding stick, placing it carefully to direct the animal's movements. Through this method, the elephant can be trained to follow complex paths and execute specific tasks.

Regarding the female elephant, her nature and behaviors differ from the male, particularly in her temperament and the way she responds to her handlers.

The ivory of the elephant possesses numerous medicinal properties. It is believed that if a piece of ivory is worn around a child's neck, it can protect them from seizures or epilepsy. Furthermore, when ivory is ground into a powder and mixed with honey, it serves as an effective remedy for various ailments. In some cases, it is applied topically to treat skin conditions or inflammation.

For the treatment of burns, certain preparations derived from the elephant are used to soothe the affected area and reduce the intensity of the pain. By applying these substances, the inflammation is calmed, and the healing process is accelerated.

In the realm of women's health, it is claimed that certain extracts from the elephant are beneficial. Some practitioners suggest that these remedies can assist women during difficult labors or be used to treat specific complications related to pregnancy and childbirth.

The elephant is widely regarded as the strongest of all land animals, possessing a lifespan that far exceeds that of most other creatures.

On the Nature of Intelligent Primates

Among the animal kingdom are creatures of extraordinary agility and intelligence, such as certain species of monkeys. These animals possess a keen ability to learn crafts and imitate human actions. Some were so skilled that they were presented as curiosities to

the Caliph **Al-Mutawakkil**. These primates are capable of performing tasks and exhibiting behaviors that mirror human industry, though they remain fundamentally wild.

There exists a creature that possesses the physical form of a man but is covered in thick hair. Though it resembles a human in appearance and strength, it differs in essence. It is said that this creature has peculiar habits, including a unique way of sleeping where it remains in a state of semi-alertness, yet is deeply dormant. ...it is said that the **monkey** may mate with women. Regarding its medicinal properties, drinking from the **monkey** is believed to benefit the eyes, and its skin is used to treat **leprosy**. Its blood is also considered beneficial.

The Karkadan

The **Karkadan** is a creature of the night, possessing a distinct nature. It is among the most formidable of all animals in **India**, distinguished by a single, sharp horn upon its head.

It possesses no other horn. This animal is said to reach sexual maturity after twenty years. It is an incredibly powerful beast, capable of overcoming even the **elephant**. It is recorded that weapons are useless against the **Karkadan**, and that no other animal can withstand its strength. It is noted that the male seeks the female for mating... Its horn is described as a single branch with a remarkable and unique curvature. ## Observations and Anecdotes

These properties manifest whenever the speaker's words align with the actual circumstances. While some substances may be harmful, others are beneficial for the stomach. There is a recounted story of a man who described his experiences while traveling; he encountered a group of thieves who demanded certain conditions before allowing him to pass. To evade them, he utilized a ruse involving the stirring of dust and the prevailing winds to confuse his pursuers. He eventually returned to the lock and recounted how he had traveled to **India**, where he acquired a remarkable device.

The Dog

The **dog** is an animal of great vitality and energy. It is distinguished by its profound loyalty and its ability to endure hunger. It serves its master with unwavering devotion, providing constant companionship and protection, and warding off enemies.

Regarding the nature of the dog, the scholar **Al-Jahiz** observed:

> When a dog catches the scent of a goat, it pursues it with singular focus. Even if the goat attempts to flee or use the terrain to its advantage, the dog's predatory instinct is superior. It will not cease its pursuit until it has overcome its prey, for the drive of the hunt is an irresistible force within the animal.

The Art of Hunting

The relationship between a skilled hunter and his dog is one of mutual understanding. On the day of the feast, a hunter may set out to track game. The dog, utilizing its keen sense of smell, identifies the scent of the prey and alerts the hunter. A truly expert hunting dog does not merely follow a trail but anticipates the movement of the animal.

The persistence of the dog in the hunt is legendary; once it has locked onto a scent, it is nearly impossible to divert its attention. This single-mindedness is compared to the tenacity of other animals, such as the *mongoose* or the *monkey*, though the dog's loyalty to the hunter remains its most defining characteristic. ## On the Affliction of the Dog

If a person is seized by an entity at night, they cannot be cured unless they are treated with specific remedies. In such cases, the body may become rigid, the mouth dries, and the body temperature rises. If this condition persists, it indicates the onset of the **Dog's Disease**. The signs of this affliction include a stiffening and twisting of the neck, and the patient begins to walk with a fearful, swaying gait, as if intoxicated, stumbling with every step.

When the illness takes hold, the patient ceases to speak like a human. Instead, they emit barks and guttural sounds that only other dogs recognize. To treat this condition, the forearm of a dog should be applied to the patient's limb. Furthermore, the patient should be made to drink water in a manner that mimics how a dog drinks.

There are accounts of those who, upon hearing the bark of a dog during a storm, were guided to safety. Others recount that if a dog is seen chasing a person in a specific manner, it is an omen. Some believe that if a dog is seen in a dream or a vision, it may signify a coming trial. In one instance, it is told that a man was attacked by a dog and, through the intervention of a skilled healer, was cured by applying a specific charm to the site of the wound.

Regarding the **Black Dog**, it is said that while it may be perilous to children, it remains harmless to its own master. To ward off thieves and robbers, it is recommended to tie a piece of skin from a dog's forearm around one's own arm; this is believed to grant a form of protection.

Furthermore, there is a creature that resembles a dog but possesses unnatural strength and agility. This beast is characterized by its immense power and striking force. It is an animal of great potency that cannot be easily repelled or driven away. It is said that such a creature does not follow the typical laws of nature and may appear at unexpected times, remaining invisible to some while manifesting its power to others. ## The Fifth Category of Animals

Among the animals is one driven by an intense hunger. It is noted that its scent possesses a unique medicinal quality, comparable to a mixture used for **lions**. When applied to deep wounds, it is said to accelerate healing and prevent the onset of decay. Furthermore, certain preparations derived from this creature are believed to be effective when administered to those suffering from severe injuries or joint dislocations. Unlike other predators, it rarely attacks neighboring animals unless consumed by extreme hunger.

Regarding its medicinal applications, when a preparation from this animal is applied to deep wounds, it promotes rapid recovery. A decoction of its parts is used to treat **urinary incontinence** and alleviate joint pain. Its fragrance, if worn around the neck of a **hyena**, is said to increase the animal's speed and agility. Additionally, the substance is used as a remedy for **hemorrhoids** and various other bodily injuries.

Another creature in this category exhibits remarkable behavior; upon drinking water, it becomes spirited and exceptionally agile. Its **horns** are known for their extraordinary grip, allowing it to cling to surfaces with tenacity. When the animal is distressed, its cries are distinct and can be heard from a distance.

The properties of this animal are highly valued in traditional medicine. It is believed that if a child consumes its flesh, it enhances their **intelligence** and mental acuity. Moreover, a topical ointment made from its processed parts is used to treat the effects of **snake venom**.

This entry provides a concise summary of the wisdom and natural history associated with these animals, reflecting the broader understanding of zoology and pharmacology of the era. ## On the Nature of Avian Creation

The Creator bestowed upon every species of animal the specific attributes and tools necessary for its survival and sustenance. Just as predators were given fangs and claws for hunting, birds were granted wings to enable flight. This adaptation is essential, for the speed of flight far exceeds that of walking, allowing birds to attain their goals and escape danger with a swiftness impossible for land-dwelling creatures. Indeed, birds are the only creatures capable of navigating the currents of the air.

The anatomy of a bird is perfectly suited to its environment. From its keen eyesight and acute hearing to its specialized beak and the protective layering of skin and feathers, every part serves a purpose. The proportions of a bird—such as the length of its neck and the structure of its wings—are finely tuned; if these proportions were altered, the bird's ability to fly would be compromised.

As the scholar **al-Jahiz** observed, the structure of the wing is paramount. If the wing is long and slender, the bird achieves greater speed and agility. Conversely, if the wing is shortened or damaged, the bird loses its primary means of escape and defense, leaving it vulnerable like any other animal.

Divine wisdom is evident in the diversity of birds: some are adapted for the water, while others, such as pigeons, possess a different build. Some have been granted specialized beaks for specific tasks, such as those of the hoopoe or the swallow.

The Abu Raqash

The **Abu Raqash** is a bird of exquisite beauty. It is characterized by a long, graceful neck and a slender body, complemented by a long, pointed beak. Its plumage is a vibrant display of colors, featuring shades of red, yellow, green, and blue.

Regarding this bird, the poet wrote: > Its colors are a tapestry of light, > A wonder to behold in flight.

This species is noted to have been brought from the lands of the **Romans**.

The Abu Harun

The **Abu Harun** is a bird renowned for the melodic and haunting songs that emanate from its throat. Its voice is so enchanting that it surpasses all other birds in sweetness and tone.

Unlike many other creatures, the **Abu Harun** does not sleep during the night; instead, it spends the dark hours preparing to sing at the break of dawn. When it begins its song, other birds gather around to listen, captivated by its voice. Its melody is so powerful and clear that it can be heard across wide rivers, filling the morning air with its song. ## The Duck

The **duck** is characterized by certain traits; if it is a male, it possesses specific markings, and if it is a female, it differs in appearance. It is noted that the male is more prominent in its features. If a female is bred, it may produce offspring similar to the male. The hatching typically occurs on the ninth day. Regarding stones or calculi found in the

abdomen, they are used to treat abdominal instability and various forms of inflammation.

For those suffering from female reproductive issues, the use of its properties is beneficial. Furthermore, it is effective in treating **hemorrhoids** and joint pain. When processed as a powder and administered, it helps alleviate headaches and treats various types of skin eruptions caused by cold. According to the physician, the **duck** improves the complexion, clears the voice, and strengthens the lungs when consumed in a specific broth. It is also useful for treating joint pain and easing the discomfort of stiffness in the limbs. In some cases, it is administered to treat certain internal ailments and to strengthen the overall constitution.

The Falcon (*Bāzī*)

The ***Bāzī*** (Falcon) is a bird of prey. Among its varieties, the males are created by God to be strong and fierce, while the females differ in their nature. Another variety is the ***shahin*** (Saker Falcon), which is known for its agility. The females are often more dominant and varied in their plumage and size, depending on the specific breed.

The most superior among them is the one with the sharpest vision. The female is often considered more prized for certain purposes. They are generally found in various regions, with some being more common than others. The ***Bāzī*** is distinguished by its strength and its ability to hunt.

Regarding its medicinal properties, the consumption of its meat or the use of its parts is believed to treat **fever**. Specifically, the use of its tissues is said to counteract the effects of intense heat in the body. It is also highly regarded for treating ailments of the eyes. It is claimed that the properties of the falcon—particularly those of the ***shahin***—can improve **visual acuity** and treat blindness or clouded vision. The application of its essence to the eyes is said to restore sight and clear the vision, as the falcon itself possesses some of the keenest eyesight in the animal kingdom. ## The Goshawk The **Goshawk** is a bird of prey and the most prominent among the raptors. It is skilled at hunting other birds, including falcons and smaller hawks. Because of its striking appearance, it is often kept for admiration. In traditional medicine, it is believed that certain parts of the bird, such as the heart, can be used to treat ailments of the chest and respiratory system.

The Parrot

The **Parrot** is a bird of vibrant coloration, primarily green with touches of yellow. It is most famous for its remarkable ability to mimic human speech; it listens intently to the

speaker and repeats the words exactly, though it does not comprehend their meaning. It is said that if a parrot is kept by a woman, it will learn to imitate her voice and manner of speaking perfectly.

Beyond its mimicry, the **Parrot** is attributed with medicinal properties. It is claimed that its blood, when administered correctly, can strengthen the heart and treat various internal imbalances.

The Bulbul

The **Bulbul** is a well-known bird, referred to in Persian as *Hazar-dastan*. It is characterized by its swift, agile movements and its melodious song. This bird is famously attracted to the rose, often seen leaning toward the flower as if in a state of longing. It is believed that its nature is intrinsically tied to the beauty and scent of the rose.

The Owl

The **Owl** is a nocturnal bird that avoids the light of day. It is typically found inhabiting ruins and desolate places, where it remains solitary. Its cry is distinct and haunting, often associated in folklore with solitude and abandonment. ## The Nocturnal Bird and its Properties

During the night, when the birds are silent, certain mysterious properties are attributed to the nocturnal bird. To treat ailments of the eyes, a mixture of **musk** and **kohl** is recommended. It is believed that if a specific stone is found within the bird's gizzard, grinding it and mixing it with honey or oil can cure blindness or restore failing sight.

Furthermore, these birds are associated with the regulation of sleep; certain preparations derived from them are said to either induce deep slumber or cure chronic insomnia. There are also folk beliefs suggesting that these birds can assist in recovering lost items or resolve disputes regarding inheritance and wealth.

The Partridge (*al-Durj*)

The **Durj** is a bird known in Persian by a distinct name. It is renowned for its ability to produce a wide array of sounds and melodic calls. According to traditional practice, to attract the bird or utilize its properties, one should draw a circle in the dust. While its appearance may resemble that of a common chicken, it is distinguished by its unique relationship with the wind and air. It is said that the **Durj** possesses a keen instinct for

the movements of the atmosphere, signaling changes in the environment through its song.

The Songbird (*al-Nawt*)

The **Nawt** is a bird referred to in Persian as *Kito*. It is characterized by its habit of weaving its nest from fine fibers and threads. This bird is most often found perched upon the branches of trees, from which it sings its characteristic melodies. There is a poetic belief that once the **Nawt** departs from a location, it does not return, rendering its song a symbol of fleeting presence and departure. ## The Snake-Hunter

This bird possesses a unique nature. It is known to hunt the **snake** (*al-af'a*), seeking it out and capturing it. When a snake attempts to consume the bird's eggs, the bird retaliates by hunting the snake. Once the bird captures its prey, it secures the snake firmly, ensuring it cannot escape.

The Jari (The Swift)

The bird known as the **Jari** is so named because of its extraordinary speed and agility. It is a predatory bird that hunts other birds, and its swiftness allows it to outmaneuver almost any opponent. When it attacks, it strikes with such precision that its prey has little chance of escape. Even the **falcon** (*al-saqr*), though a formidable predator, can be outmatched by the **Jari**'s superior agility in flight.

Regarding this bird's nature, **Abu al-Aswad al-Du'ali** remarked:

> "The nature of the **Jari** is such that it pursues its prey with relentless speed; once it has sighted its target, it does not relent until the prey is overtaken."

Furthermore, the **Jari** is known to be highly territorial and aggressive toward other birds of prey.

The Raven

In the Persian language, this bird is called the *Zugh*. It is a species of **raven** (*al-ghurab*). There are distinctions between the male and the female of the species; the male is generally larger and more aggressive.

Some accounts describe a red variety of this bird. It is said that if the bird's plumage is red, it possesses different qualities than the common black raven. These birds are known for their intelligence and their ability to adapt to various environments. If a raven is captured or tamed, it can exhibit behaviors similar to those of other intelligent birds,

though it remains inherently wild and cunning. ## The Nature and Properties of the Pigeon

The pigeon is a remarkable bird, distinguished by its keen instincts and its unique ability to navigate. It is renowned for its homing capacity; regardless of how far it is carried from its origin, it can recognize the subtle signs of the wind and the familiar scents of its homeland to find its way back. Even when flown to distant lands, it remains attuned to the markers of its territory. It can ascend to great heights, yet it does not simply soar aimlessly; it observes the landscape, utilizing these natural cues to guide its return.

There are various types of pigeons, each with distinct behaviors. Some are found in the mountains, while others inhabit the plains. Their social structures and courtship rituals vary; some are bold and vocal, while others are reserved. In their mating habits, there is a clear distinction between the male and the female. The male is often more aggressive in its pursuit, while the female is more selective. Their nesting habits further distinguish them, as they build their homes with a specific instinct for protection and stability.

Regarding other avian species, consider the crow. It is known to feed on locusts and other insects. There is a clear distinction to be made between the crow, the vulture, and the *Shaheen* (Peregrine Falcon). While the crow is opportunistic, the *Shaheen* is a master predator.

> **Al-Jahiz** noted that among all birds of prey, the pigeon is perhaps the most vulnerable, often falling prey to the *Shaheen* and other raptors due to its gentle nature and lack of aggressive defenses.

Beyond its natural history, the pigeon is valued for its medicinal properties. It is believed that consuming pigeon meat enhances mental acuity and restores intelligence. Its blood is thought to possess healing qualities; when applied topically, it is said to treat various eye ailments and improve vision. Furthermore, the consumption of its meat is believed to purify the blood and strengthen the body's overall constitution, offering a remedy for those suffering from lethargy or internal weakness. ## Medicinal Preparations and Remedies

To prepare this remedy, combine the ingredients during the spring season. Use the specified quantities and ensure the mixture is thoroughly blended. If the clay mixture is too thick, adjust it until it reaches a consistent texture, incorporating the designated minerals and resins. Allow the preparation to set; once it has hardened, it should be carefully ground.

This preparation is particularly effective for reviving vitality and treating infestations of mosquitoes and other pests. For those suffering from blurred vision or cataracts, a small amount of the mixture should be blended with rose oil and applied carefully to the eyes.

Furthermore, if a cloth is soaked in this solution and placed beneath the head of a sleeper, it serves as a powerful sedative, easing restlessness and inducing a deep, tranquil sleep. It is also noted to be beneficial in treating conditions related to sexual dysfunction, helping to regulate desire in both men and women.

The Nature of the Bat

The **bat** (*khufash*) is a creature renowned for its weak eyesight. It avoids the direct rays of the sun, as it cannot tolerate the stark contrast between brilliant light and deep darkness. Physically, its wings resemble thin, leathery membranes, yet it possesses teeth similar to those of a human.

The female is as robust as the male and provides milk for its young. It is observed that the bat is not a bird in the traditional sense; rather, it is a creature formed from clay, according to certain traditions. These creatures are predatory, hunting birds and insects, and are occasionally seen feeding on pomegranates directly from the trees, leaving the rinds behind.

Therapeutic Properties of the Bat

Regarding the medicinal use of the bat, placing it beneath a pillow while sleeping is believed to cure insomnia and calm the mind.

Ibn Sina (*Avicenna*) notes that it is effective in treating issues related to the descent of bodily fluids and is used to moderate excessive sexual desire. Additionally, it is employed to alleviate nausea and treat various ailments of the groin and pelvic region, particularly after the removal of hair from those areas. ## Medical Treatments and Natural History

It is observed that once the **cataract** and the white film covering the eye are removed, the area should be treated by applying a mixture of **arsenic** and other refined minerals. If the lesion is completely detached, the remedy becomes permanently effective.

The Partridge (*Daraj*)

The **Partridge** is a blessed bird known for its frequent and melodic calls, which are particularly prominent in the spring. Its voice is rhythmic and pleasant, often echoing

the gentle breezes of the north. This bird is elusive and difficult to capture; it is noted that it does not nest in houses but rather in the open wilderness.

Some accounts suggest that the partridge is so cautious that it can outsmart a hawk. It is said that if one places thorns carefully around its feet, the bird will be trapped, and even the most skilled hawk will be unable to seize it.

Regarding its nutritional properties, **Ibn Sina** stated: > Its meat enhances cognitive function, improves understanding, and increases the production of seminal fluid.

The Rooster

Among all birds, the **Rooster** is the most driven by desire and the most proud of its own nature. It heralds the dawn with its call, acting as a natural timepiece. It is believed that the rooster is aware of the hours of the night, dividing them into segments, with the night consisting of nine such hours. This ability is attributed to a divine instinct that awakens the rooster to announce the morning.

It is claimed that the white rooster possesses a unique quality that protects against certain harms. The rooster is distinguished by its bright red comb, thick neck, and narrow eyes. Its behavior is characterized by a strong affection for hens, whom it courts with persistence and vigor, especially in its youth. As it ages, however, it becomes more protective and aggressive toward any threat to its flock, standing guard at the entrance of their coop throughout the night.

Furthermore, it is believed that a small egg produced by a rooster is a rarity. There is also a common belief that the presence of a white rooster in a home prevents the **Devil** (*Shaytan*) from entering.

Properties of the Rooster's Comb

In regards to the medicinal properties of the **rooster's comb**, it is used as a topical treatment. When applied to skin irritations, it is said to relieve itching and soothe inflammation. Specifically, using it in a poultice can eliminate certain skin ailments and restore the health of the affected area. ## The Medicinal Properties of the Rooster

The **rooster** possesses specific therapeutic properties, particularly for treating ocular ailments. When the white of the eye becomes clouded or opaque—as seen in cases of **cataracts**—certain preparations derived from the rooster are used to clear the vision and restore the eye's clarity. For those suffering from persistent inflammation or redness of the eye, a mixture involving the rooster's essence is applied to soothe the irritation and remove the opacity.

Beyond ocular health, the **rooster** is believed to have an effect on mental states. It is prescribed as a remedy for those afflicted with **madness** or severe mental instability, as its spirited nature is thought to counteract the imbalance of the mind.

Furthermore, the **blood of the rooster**, when combined with specific ingredients and administered correctly, serves as a potent tonic to strengthen the body and invigorate the spirit. The **gizzard stones** (*hassat*) of the rooster are also highly valued; when ground and processed, they are used to treat internal obstructions and digestive complaints.

The Medicinal Properties of the Hen

The **hen** differs from the rooster in both nature and medicinal application. While the rooster is associated with heat and vigor, the hen is more subdued. Her meat is generally considered beneficial for providing strength and vitality to the body. However, caution is advised, as an excess of hen's meat may exacerbate conditions such as **hemorrhoids** (*bawasir*).

The **hen's eggs** are also noted for their properties. The white of the egg is used in various topical applications to soothe the skin and treat external inflammations.

In the realm of emotional and psychological healing, specific parts of the bird are used to treat **excessive longing** or heartache. It is suggested that consuming certain preparations from the bird's heart or blood can alleviate the pangs of passion and restore emotional balance.

For those seeking general physical restoration, a specific regimen involving the hen is recommended: - The meat should be prepared with specific herbs to enhance its tonic effects. - Certain extracts are applied to the **forehead** or **chest** to treat respiratory congestion or to clear the mind. - The use of the bird's bile or gall is mentioned for specific internal cleansings.

Finally, it is noted that the properties of these birds vary depending on their age and health. The most potent medicinal effects are found in birds that are healthy and well-nourished, as their essence is more concentrated and effective for the healer's purposes. ## Medicinal Properties of Substances and Birds

When sourced from the lands of India, this substance is known as **Abu Tafyun**. It is similar in nature to [certain minerals/resins] and is utilized for its healing properties. When prepared, it can be used to treat various ailments; for instance, when mixed with honey or oil, it serves as an effective ear drop to alleviate pain and inflammation.

Furthermore, it is applied topically to treat joint pain and swellings, as it possesses the ability to draw out inflammation and soothe the affected area.

The physician notes that the **Zaegh** is a bird characterized by its long wings and a preference for certain types of food. It is described as the largest of the ravens. There is a natural rivalry between the **Zaegh** and the owl; while the owl dominates the night, the **Zaegh** rules the day. Each is the master of its respective time.

Regarding the behavior of these birds, the scholar *Al-Jahiz* observed:

> All species of birds are frightened by the crow; when it appears, they flee. No bird possesses the dominance of the crow, for it is the most formidable among them.

The crow and the owl are perpetual enemies. The crow is noted for its unique physiology; unlike other birds, it does not suffer from thirst in the same manner, often drinking water only during specific seasons. Some maintain that the crow's presence can be a sign of impending change in the environment.

In terms of medicinal application, the blood of the crow is highly valued. When mixed with other preparations and applied to the skin, it is said to treat severe inflammation and swelling. Specifically, it is used to treat **Al-Bawasir** (hemorrhoids). The process involves mixing the blood with specific oils and applying it to the affected area to reduce swelling and promote healing.

Finally, there is the **Abu-Zuweiq**, a bird known for its extraordinary speed and agility in flight. It is regarded as one of the fastest birds in the avian kingdom. ## The Blackbird (*Zurz*) Air currents travel from the lands of Iraq toward India, carrying various materials that are washed ashore by the waves, where the coastal inhabitants gather them. It is said that the **Zurz** takes the oil of the *roz-war* and applies it to its feathers. Its properties are beneficial for treating wounds and eye ailments, and it is used as an ingredient for kohl. In Persian, this bird is known as the *Zurz*.

The Quail (*Shuman*)

The **Shuman** is a bird known in Persian as the *Shuman*, and it is also called the *Sawa* (quail). This is the bird that God Almighty sent to the Children of Israel during their wanderings in the wilderness.

The Tankar

Among the birds of prey is the **Tankar**. These birds are found in the lands of Turkey and cannot survive except in cold climates. When the **Tankar** spots its prey, it circles high above in a wide arc before diving down with great speed to seize it.

The Peregrine Falcon (*Shaheen*)

The **Shaheen** is a predatory bird of exceptional strength and speed, surpassing the common hawk. It is regarded as the most courageous of all birds. ## The Pigeon and the Peregrine Falcon

The pigeon is among the swiftest of our birds, yet it is prone to fear when pursued. When a *shahlana* encounters a **Shaheen** (Peregrine Falcon), it hearkens and turns its back. It is said that if a **Shaheen** falls ill, consuming its flesh can cure the ailment.

> **Al-Jahiz** remarked: "There is a bird that does not mate except with a single partner; should that partner perish, it shall never mate again. Its beak is slender, its ears are covered, and it possesses a distinct curvature in its plumage. Its eyes are wide and clear, and its wings are fully extended when it flies."

The Shiqraq

The **Shiqraq** is a bird known in Persian as *kashkandeh*. Its plumage is a blend of green and red, and it is small in stature. Its bile is regarded as a remedy; if administered to a horse that has become sluggish or lost its spirit, it restores its vigor.

The Safr

The **Safr** is a bird of the night that does not sleep. When darkness envelops the land, it perches upon the branches of a tree and calls out, remaining there in its solitude until the first light of dawn appears.

The Falcon

The **Saqr** is the renowned bird of prey known as the falcon. Its hunting prowess is the most prized among all raptors. When a sultan or ruler desires a companion for the hunt, the falcon is his first choice. It is characterized by its speed and precision, striking its prey with sudden force.

The Karki

The **Karki** is a bird possessed of unmatched sight; it can perceive prey that other birds of the air cannot see. It is an expert hunter that never misses its mark, and it is said that its vision is so keen that it can spot a target from distances that seem impossible to the human eye. ## The Peacock

Among the birds, the **Peacock** stands out for its extraordinary beauty. Its plumage is a marvel of diverse colors—shades of red, yellow, green, and blue—expertly interwoven. In the intricate patterns of its feathers, one may contemplate the divine artistry of the **Creator**, who fashioned such complexity and vibrancy.

The **Peacock** typically lives for about twenty years. Throughout its lifespan, the colors of its feathers undergo various changes.

In terms of medicinal uses, the bird's flesh, when combined with honey and water, is used to treat abdominal ailments and alleviate stomach pain. It is also believed to be effective in treating certain internal swellings and enhancing the body's overall strength.

The Dove

Another well-known bird is the **Dove**. It is recognized by its distinctive voice and gentle nature, and it is found across many regions.

The Sparrow

The **Sparrow** is a small bird that primarily feeds on seeds and grains. Because of its size, it is often preyed upon by birds of prey, such as the **Falcon**. These birds are social and common, typically residing in areas inhabited by people. ## The Natural World and the Hawk

The sparrows gather and return to their kin; when the sparrows are present, the snake arrives, and when the snake departs, the sparrows return. The sparrows' calls serve as a warning; once they cry out, every bird hears and understands the danger. When a sparrow discovers a snake, it sounds an alarm, and this signal becomes a cause for the snake to be hunted by others. Similarly, wolves and donkeys interact in their own cycles of predation and alarm. When the sparrow's cry warns of a predator, the wolves and donkeys respond accordingly. Indeed, few animals possess a warning system as effective as that of the sparrow.

Regarding medicinal properties, certain waters possess a curative strength. For the treatment of a **fistula**, one should apply a specific preparation for ten to twenty days until the wound heals and the fistula is closed.

The Hawk

Among the birds of prey, the **hawk** is a formidable hunter, preying upon other birds as well as small mammals, such as rabbits and foxes. It consumes the liver of the animals it catches, as the liver provides it with essential nourishment. However, if it fails to hunt for a long period, it may perish from hunger.

Regarding its nature, the renowned scholar **Al-Jahiz** noted:

> The hawk possesses a unique characteristic in its hunting style. It does not merely swoop down upon its prey; rather, it strikes with precision, often targeting the shoulders or the back of its quarry, ensuring a swift kill.

Those who train these birds observe that the hawk is highly disciplined and cautious, often waiting for the perfect moment to strike.

The young hawk, or *farkh*, is born with an innate drive for the hunt. As it matures, it develops immense strength in its wings and talons. It is noted for its extraordinary flight; it can ascend to great heights, vanishing into the clouds, only to dive down with incredible speed. Its flight is more powerful and agile than that of any other bird, allowing it to outmaneuver its prey. Some observers claim that the young hawk is even more aggressive than the adult, driven by a fierce instinct to prove its prowess in the sky. ## Treatments for the Eyes For inflammation of the eyelids, apply a mixture of honey and alum; this is highly effective for treating cataracts, alleviating eye discharge, and clearing obstructions. To soothe the eyes and remove congestion, use a preparation of honey mixed with alum and patience (*sabir*). This mixture should be applied to the affected areas to ensure a full recovery.

The Magpie

The **Magpie** is a bird known for its cunning and thieving nature. It is attracted to shiny objects and frequently steals jewelry and other trinkets, which it carries away to various hiding places rather than a single, permanent nest. It is often seen hovering near rooftops or sneaking into homes.

Regarding its medicinal properties, it is claimed that its blood, when mixed with precious minerals, imparts great strength and vigor to the patient. Additionally, a

decoction made from its feathers and rosewater can be applied topically to treat burns and skin irritations, helping to cool the area and accelerate healing.

The Anq Bird

The **Anq** is a predatory bird known for raiding the nests of other species and stealing their eggs or young. It is particularly noted for its interactions with smaller creatures, such as mice, which it hunts with precision.

In the realm of medicine, the **Anq** is valued for its ability to treat ailments of the throat and respiratory system. A preparation derived from the bird is used to soothe inflammation and clear congestion. It is also mentioned that certain parts of the bird, when processed correctly, can be used to treat wounds and skin ulcers, providing a protective layer that aids in the regeneration of the flesh.

Natural History of the Equator

In the regions surrounding the equator, the environment is rich with diverse and exotic wildlife. These lands are home to a vast array of animals, most notably the **Elephant** and the **Rhinoceros**, alongside many other creatures unique to those distant horizons. ## The Legendary Birds

The **Anqa** is a creature of such immense power that no prey can escape its grasp once it has set its sights upon them. It descends upon all other animals with an irresistible force, and should any attempt to flee or resist, it swiftly ascends to reclaim its position. It is said that the **Anqa** lives for seven hundred years. When it reaches the end of its life, it seeks out a specific type of wood to build a nest, where it eventually consumes itself in fire to be reborn.

The relationship between the male and female **Anqa** is one of strange devotion. The male is described as having a peculiar habit of bringing wood to the female; if she accepts it, they bond. If they disagree, the male may use his beak to ignite a fire, a process that symbolizes the cycle of their existence. This mythical bird is a wonder of creation, the likes of which few have seen and fewer can describe.

The Eagle

Among the most renowned of birds is the **Uqab** (the Eagle), known by that name in the Persian tongue. This bird is celebrated for its endurance and its ability to fly vast distances. It is often seen circling high in the sky, scanning the earth below for its next meal.

The **Uqab** is a formidable predator, capable of hunting animals far larger than itself, including camels and horses. It attacks by diving with great speed, gripping the animal's neck or back with its powerful talons. It is a creature of strength and boldness, fearless in the face of other predators. When it hunts, it does not hesitate; it strikes with precision and power, leaving little chance for its prey to escape.

The Crow and the Owl

The **Ghurab** (the Crow) is another bird of particular note. It is characterized by its deep black plumage and its intelligence. The crow is often seen interacting with other birds, sometimes in conflict and sometimes in opportunistic coexistence. It is observed that the crow possesses a keen sense of awareness and a survival instinct that allows it to thrive in various environments.

In contrast, the **Bum** (the Owl) is a creature of the night, known for its solitude and its haunting calls. While the crow is a social and opportunistic scavenger, the owl is a silent, patient hunter of the darkness.

Regarding the nature of thirst and survival, it is recorded that a wise man once observed:

> "The thirst of a human is quenched by water, but the thirst of the soul is quenched by wisdom. Just as the bird seeks the stream to survive, the seeker of truth seeks knowledge to endure." ## Medicinal Properties and Predatory Birds

Certain birds possess qualities that are beneficial to health; for instance, the consumption of their meat is said to alleviate **headaches** and treat inflammation. Their blood, when mixed with specific oils, is used to heal wounds and restore balance to the body. Among the predatory birds, there are species known for their exceptional agility and speed, capable of diving and striking with precision. These birds are feared by others for their predatory nature and their ability to dominate the skies.

The Vigilant Sleeper

There is a bird that possesses a remarkable habit during sleep. It never falls into a deep slumber; instead, it sleeps with one eye open and one wing slightly raised. This physiological adaptation serves as a defense mechanism, ensuring that the bird is never caught off guard by a predator. If it were to sleep completely, it would be vulnerable to attack. Therefore, it remains in a state of semi-consciousness, allowing it to react instantly to any movement or sound in its vicinity.

The **Awass**

The **Awass** is a bird found primarily in the lands of **Persia**, typically inhabiting the banks of rivers. It is characterized by its ability to dive deep into the water to hunt. Its beak is perfectly adapted for grasping slippery prey. It is observed diving swiftly into the currents to capture fish, reflecting a specialized survival strategy tailored to its aquatic environment.

The Fable of the Crow and the Fish

> A **Crow** once happened upon a river and spotted a fish swimming near the surface. The Crow, driven by hunger, dived and seized the fish in its beak. However, the fish struggled violently, refusing to be easily consumed. The Crow attempted to pull the fish onto the shore, but the fish used the current to resist. In the ensuing struggle, a second fish appeared, and the Crow, momentarily distracted by the prospect of more prey, loosened its grip. The first fish escaped back into the depths, leaving the Crow with nothing but the frustration of its lost meal.

The Serpent-Hunter

Among the birds, there is one known for its enmity toward serpents. This bird hunts snakes with great precision, striking them swiftly to neutralize their venomous threat. It is said that this bird can track a serpent through dense brush and dive upon it with such force that the snake is killed instantly. This natural rivalry ensures that the population of serpents is kept in check, highlighting the intricate balance of predator and prey within the natural world. ## The Bengal Bird

The **Bengal Bird** appears as depicted in the accompanying illustration. Hunters employ specific techniques to capture it, often using lures that mimic the bird's own behavior. When the male calls, the female responds with a distinct sound, and through this auditory dialogue, they are drawn together. This species is particularly fond of music and sweet, melodious sounds.

This bird is also prized for its medicinal properties. It is believed that consuming its meat aids in the digestion of food and the balance of fluids within the body. Furthermore, it is used as a remedy for various ailments: it can clear inflammation from the eyes, treat liver congestion, and alleviate chronic pain and distress. In certain preparations, it is said to soothe the eyes and relieve ocular pressure, bringing comfort to the sufferer.

The Peacock-like Bengal Bird

Another variety of **Bengal Bird** bears a strong resemblance to the peacock. This bird is characterized by its extreme caution; it is wary of its surroundings and avoids danger with great precision. It typically builds its nests among the branches of grapevines or other trees. The nest is an intricate construction, woven with a delicate beauty that reflects the bird's instinct for protection and artistry. It is often found in lush, green environments, where it blends seamlessly into the foliage.

The Bird of Truth

There is a bird renowned for the unique quality of its voice. Its call is so distinct and piercing that it has become a cultural symbol of honesty and sincerity. In common parlance, when someone is described as being as truthful as this bird, it signifies an absolute and unwavering honesty.

As the poet reflects on this quality:

> Truth cannot be grasped if the word is severed or obscured; the most honest expression is that which is clear and complete.

Indeed, the people of the desert use the call of this bird as a metaphor for a truth that cannot be denied, comparing the clarity of its song to the purity of a sincere heart. ## Medical Remedies and Applications

For the affected area, it is recommended to apply a treatment that resembles a woman's [anatomy] in shape. It is mentioned that in a wondrous land, there is a remedy similar to what was used by the Prophet (ﷺ) for weakness and depletion.

Regarding the treatment of blood flow and the removal of pain, one should use a mixture of honey and specific herbs to treat sciatica and colic. For the treatment of tremors, the remedy should be mixed with honey and applied directly to the affected site. This application helps restore the limb to its proper state and eases the pain. May God grant success and guidance.

The **Qumri** (Turtle Dove)

The **Qumri** is a well-known bird characterized by its soft, melodic voice. According to the people of **Al-Faqari**, the males and females are similar in appearance, though they differ slightly in their calls. It is reminiscent of the dove sent by the Prophet **Noah** (peace be upon him). Some describe its fragrance as being similar to camphor, and its aromatic essence is used for various medicinal purposes.

The **Qufas** (Indian Wood Pigeon)

The **Qufas** is a bird found in the lands of **India**. An expert on the species stated:

> This bird gathers twigs for its nest during the mating season. The male is responsible for collecting the wood and constructing the nest until it is complete, at which point the female remains within it.

It is believed that when rain falls upon the nest, the offspring develop their wings and eventually become **Qufas** themselves. God knows best.

The **Kura** (Crane)

The **Kura** is a bird whose legs are so sturdy they are sometimes compared to walking sticks. It is known to shun the presence of fire and human settlements. One of its most distinctive behaviors is that it sleeps while standing on a single leg.

Regarding the wonders of the natural world, it is said of the **Kura**:

> It traverses the earth with a steady, deliberate pace. When it senses danger, it immediately takes flight.

Furthermore, it is claimed that the eye of the **Kura** can be processed into a *kuhl* (medicinal eyeliner) for humans. This preparation is used to treat various eye ailments and is highly regarded in the region of **Yemen**. ## Medical Remedies and the Curlew

The treatment is beneficial for the forearm and is used to treat ear discharge. It is also effective for relieving muscle pain and stiffness in the neck.

The **Karkawan** (*Curlew*) is a bird known in Persian as the *jouseh*. It is characterized by its distinctive appearance and behavior.

The Stork

The **Laqlaq** (*Stork*) is an omnivorous bird that feeds on various small animals. It typically builds its nests in high, elevated locations. These birds are migratory, traveling between their winter and summer habitats.

Some observe that the stork exhibits specific behaviors when the weather shifts. According to traditional accounts:

> This bird serves as a harbinger; when it alters its cry during changes in the atmosphere, it may signal the onset of a plague.

Furthermore, it is widely believed that the eggs of the stork are highly effective when used as a dye for the hair.

The Heron

The **Ma'al al-Mahran** is a bird distinguished by its long neck. The renowned scholar **Al-Jahiz**, in his writings on the wonders of creation, notes the unique nature of this bird, observing that it remains closely tied to rivers and bodies of water, rarely venturing far from them.

The Desert Dove

The **Turtur** is a bird of the wilderness and open deserts. It is considered a marvel of nature, known for its presence in arid regions and the unique quality of its song. ## The Serpent ... whoever harbors enmity toward the **Serpent** shall find that consuming its heart is a cure. It is recounted by **Hisham** regarding the **Serpent** that if one possesses the heart of a snake, it can be used to treat various ailments. If the heart is dried and powdered, it may be administered for specific medicinal purposes.

The Vulture

The **Vulture**, also known as the *Nashiriya* or *Karkas*, is a bird that primarily feeds on carrion. It is claimed that this bird can live for a thousand years. When it reaches an advanced age, it is said to migrate to the lands of **India**. It is believed that the vulture does not return to its nest until it is very old, and its dwelling is situated in locations so remote that they are nearly inaccessible to humans.

According to legend, if a vulture gazes upon a person, that person may be struck blind or perish. Conversely, it is said to be attracted to the scent of roses and fine perfumes. In traditional medicine, the vulture is highly valued; its fat and various parts are used to treat wounds, skin inflammations, and eye infections. It is also noted for its habit of scavenging the flesh of the fallen on battlefields.

The Ostrich

The **Ostrich** is a remarkable creature, described as a composite animal that shares the characteristics of both a bird and a camel. It is known to swallow pebbles and sand, which assist in grinding and digesting its food. The bones of the ostrich are exceptionally dense and strong, said to surpass even the hardness of iron.

Folk tradition claims that the ostrich can consume hot embers and fire without sustaining any injury. Furthermore, it is believed that when the ostrich is frightened, it buries its head in the sand. It is also noted for its ability to withstand extreme weather, including scorching heat and fierce winds. The offspring and eggs of the ostrich are considered highly precious, sometimes valued at hundreds of dinars. ## The Properties of the Hoopoe

Observe the remarkable properties of this beloved bird. Its benefits are manifold; for instance, if a wound is deep and severe, its application can staunch the bleeding. If a wound is narrow, it helps it heal. Among the Arabs, it is said that no bird is more beneficial than the **Hoopoe**. Indeed, if it is applied to a wound, it will heal quickly, and if the wound is severe, it prevents it from worsening.

Furthermore, its essence is effective against various ailments. It is useful for treating coughs and relieving congestion in the chest. It is also believed to be a remedy for warts and certain skin growths.

This is a wonderful bird, possessing a beautiful voice and a pleasant fragrance. It is narrated that the **Prophet** (peace be upon him) spoke of its utility, and it is recounted that the **Hoopoe** served as a guide for **Solomon** (*Suleiman*). When **Solomon** inquired about the bird's absence, he discovered it had acted as a scout, bringing him news of distant lands and peoples.

The **Hoopoe** is known for its intelligence and its ability to locate hidden things. During the spring, it is often seen foraging, specifically targeting ants and other insects that dwell within the earth. It is observed that the **Hoopoe** possesses a unique affinity for these creatures, often interacting with them in ways that seem purposeful.

The bird's physical attributes also hold medicinal value: - Its eye, when prepared and applied, is said to treat various ocular ailments and clear the vision. - Its head is believed to be beneficial for those suffering from certain mental or neurological afflictions.

Furthermore, the bird's properties are said to influence human health and well-being. If a person suffers from paralysis, the essence of the **Hoopoe** may provide relief. It is also claimed that its application can soothe a troubled heart or treat an imbalance of the humors.

In the case of physical injuries, placing one of its feathers upon a wound can accelerate the healing process. Additionally, a concoction made from the bird is said to protect against the stings of scorpions and the bites of ants and other similar pests.

Finally, it is believed that the **Hoopoe** possesses a quality that affects the *ruh* (spirit), providing a sense of vitality and strength to those who utilize its benefits correctly. ## The Bat and the Hoopoe

The **bat** (*Watawat*) is a flying creature of God. It is said that it does not sleep during the day, remaining awake until nightfall. It possesses a distinct quality in its throat that allows it to navigate. Medicinally, its body may be prepared by cooking it with honey and rosewater to treat various ailments.

Next is the **Hoopoe** (*Bira'a*), a bird that flies during the day with the grace of the avian world, and at night, it is said to streak across the sky like a piercing star. As the poet describes, its appearance is striking and bright.

The **Hoopoe** is one of the most distinguished of birds. The male is larger and more commanding than the female, possessing a louder and more resonant call. The female, by contrast, is smaller and quieter. There are differences in their nesting habits; the male is more protective and aggressive in guarding the eggs. It is believed that if this bird consumes red reeds, it remains free from disease.

The Sixth Category of Animals: Insects and Crawlers

This category encompasses a vast array of creatures. As some scholars have noted, God has created these beings in wondrous and strange forms to demonstrate His infinite power. These creatures—the insects and crawlers—are found in every corner of the earth, inhabiting the high mountains, the open plains, and the densest forests. The diversity of these species serves as a testament to the complexity and variety of the natural world. ## The Divine Wisdom of Nature and the Role of Insects

Some people believe that the air and the proliferation of insects are purely harmful, failing to realize that God has designed the natural world for a greater purpose. These insects serve as the earth's cleaners; they consume decaying matter and impurities that would otherwise accumulate. Without them, the ground would be choked with rotting organic material and waste, leading to widespread pestilence and the death of both plants and animals.

The existence of flies and tiny mites, while often viewed as a nuisance, is a manifestation of divine wisdom. These creatures are specifically designed to eliminate pollutants and waste from the environment. Their small size allows them to perform this essential task on a scale that larger animals cannot.

Even more remarkable is the biological design of the animal chest. The body is equipped with innate mechanisms to repel and neutralize toxins. For instance, when a **scorpion**

stings, the body responds by producing a specific type of moisture and heat at the site of the wound to counteract the venom. This natural defense mechanism allows the animal to survive an encounter that would otherwise be fatal.

The Nature of the Earthworm

Based on empirical observations, let us consider the **earthworm**. This is a small, white creature that dwells within the soil. It possesses a slender body and spends its life tunneling through the earth.

The earthworm plays a vital role in the ecosystem: - It aerates the soil, allowing air and water to penetrate deeper into the ground. - It consumes decaying organic matter, transforming waste into fertile soil. - It serves as a primary food source for various bird species.

Though it may seem insignificant, the earthworm acts as a natural steward of the land. It clears the soil of debris and pollutants, ensuring that the earth remains productive and healthy.

Observations on the Serpent

Regarding the **serpent**, it is a creature of distinct characteristics. Its eyes are elongated, and its body is streamlined for movement. The serpent possesses a unique ability to emerge from the earth and disappear back into it with great agility. It moves with a fluid grace, perfectly adapted to its environment, embodying a complex design that allows it to hunt and survive in the wild. ## The Anfi

Al-Jahiz describes the *Anfi* as a creature that emerges at the start of the night. It is pure in appearance and is often found in the streets. It resembles a snake, clinging to the edges of walls and crevices. In color, it is red. It is noted for its predatory nature, even feeding upon its own offspring. It is small in size, yet it is feared.

Regarding its medicinal properties, it is said that its blood can treat eye ailments and restore vision. Furthermore, its meat is believed to strengthen the nerves and liver, and it is used to treat sexual dysfunction and increase libido. **Al-Tibi** noted that consuming its meat benefits the liver and aids in overall physical strength.

There is an account of a man who encountered an *Anfi* in a hollow. Upon discovering a fluid associated with the creature, he drank it and immediately experienced an intense surge of sexual desire, which persisted for some time.

The Arwat

Al-Jahiz also describes the *Arwat*. It is a nocturnal creature that resembles an elephant in form but possesses the ability to fly, similar to a bird. It is said to move swiftly from the north to the south and from the south to the east until it vanishes from sight.

Al-Thawri recounted a story regarding the *Arwat*, stating that it is a creature created from the essence of birds, possessing the capacity for flight. It is described as being as large as a horse, yet it can fly. Another account mentions that the *Arwat* lives in the outskirts of **Baghdad**, specifically in the *Karkh* district, where it is known to be elusive.

Prescriptions and Mixtures

- Half a pound of the primary ingredient.
- Half a *dirham* of the secondary compound.
- Mix these components thoroughly with honey and administer them according to the prescribed dosage. ## The Mosquito

The mosquito is a creature of remarkable minuteness, yet every part of its anatomy is perfectly calibrated for its function. Glory be to the Creator who designed its internal and external organs with such precision. Despite its tiny frame, it is capable of penetrating the skin of other creatures to feed. Its internal physiology is unique, possessing a specialized system for blood circulation and sensory perception that allows it to detect danger and flee instantly. The intricate channels of its proboscis draw blood efficiently into its body.

The complexity of such a small creature serves as a testament to divine wisdom. As mentioned in the holy texts, God is not ashamed to use the example of a mosquito, or even something smaller, to illustrate His power. The profound mysteries of its design are known only to the Almighty.

The *Thuban*

The **Thuban** is a colossal, ringed creature of fearsome appearance. According to scholarly accounts, the smaller individuals are roughly the size of a human arm, while the larger ones can be twice that size or greater. It is distinguished by its massive eyes and a lower jaw armed with a multitude of fangs.

These creatures are said to inhabit the regions of **Nubia**, **India**, and the **Maghreb**, where they reach immense proportions. They are described as having eyes of yellow or black, jaws of incredible strength, and powerful, thick necks.

> The scholar further notes that this beast possesses coarse hair along its neck, rendering it one of the most singular animals in existence. ## Locusts

Locusts are known as *al-gharis* in Persian and *al-rakhl* in other dialects. They emerge during the spring, digging burrows into the earth where they reside. During this time, they are frequently preyed upon by birds.

As spring progresses, they emerge from the ground in great numbers, appearing like small pearls. They spread across the land, consuming crops and all forms of vegetation. Once they have fed and regained their strength, they take flight, migrating from one region to another.

A learned scholar once advised farmers: "If you discover these burrows, cover them, for the creatures within are harmful to the land. Furthermore, be cautious, for if they are burned, they may release substances that are dangerous to those nearby."

Medical Uses and Varieties

Certain types of long-bodied locusts are used in traditional medicine. Specifically, they are employed to treat **hemorrhoids**. The treatment involves applying the insect to the neck or using a preparation involving the creature's urine to alleviate the ailment.

Another variety, known as the Persian locust, is characterized by its reddish-brown coloration. These insects are highly sensitive to the environment; they seek shelter and shade as the sun rises and is most attracted to lush, green vegetation. ## The Harqous

The **Harqous** is an insect larger than a locust, driven by an instinctive need to bite and attack. It is observed that the female of the species is more aggressive and possesses a more powerful bite than the male. According to Bedouin accounts, the **Harqous** is particularly prone to attacking those who provoke it.

The Hulrun

The **Hulrun** is a worm that inhabits a shell, typically found along the shores of the sea. This creature resides within the hollow of its shell, from which it emerges to move and feed. It possesses a moist, slippery body that allows it to slide easily; however, if it becomes too dry or is exposed to intense heat, it retreats deep into the shell for protection. It is noted that the shell itself provides a protective barrier, and the worm remains securely nested within it.

The Snake

Among the most formidable of all creatures is the **Snake**. Its creation is characterized by immense strength and a nature that is often feared. It is known for its agility and the fact that few creatures can challenge it.

Regarding the religious ruling on these creatures, it is narrated:

> The Prophet (peace be upon him) stated that whoever kills a snake is granted ten rewards. This applies even if the act occurs within the sacred sanctuary of the *Haram* or *Juhram*.

The **Snake** is feared because of its lethal nature; if a human encounters one, they are naturally driven by a sense of dread. However, not all snakes are equal in danger. There are various types of serpents, including:

- **Venomous Snakes**: Those whose bite is fatal and whose toxins are potent.
- **Non-Venomous Snakes**: Those that may bite but do not possess lethal poison.
- **Water Snakes**: Specifically those found in aquatic environments.

Among these is a creature known as the ***Hutman***. While it resembles a snake in appearance, it is distinct in its behavior and is generally less harmful. Some believe that certain snakes can be identified by the tracks they leave in the sand, while others are recognized by their length and the specific way they glide across the earth, consuming everything in their path. ## Natural Wonders and Medicinal Remedies

If a bird flies over this substance and falls upon it, it perishes. Similarly, if any animal—whether small or large—comes into contact with it, it dies. **Abu al-Faraj Abdullah** stated that for a physician treating a patient, if a mark or ring appears on the skin and then spreads rapidly, it is a sign of imminent death. However, if the mark remains stable and does not spread, it may be treated. He further noted that if a serpent is killed and its head is severed, its venom remains potent. If the head is placed on the body and a bandage is applied, the serpent may recover and survive for another year, provided its skin remains intact.

Furthermore, if the serpent's skin is damaged or if it is cut into several pieces, some parts may remain external while others are internal. The flesh of the serpent is described as being white and lacks a distinct taste. It is said that the scent of certain serpents can be lethal; if a human is exposed to these odors, they may succumb just as birds do.

Regarding this, **Abu Ja'far al-Mukawwin** observed: > Certain creatures, such as the *Hajin*, are found in desert regions. They are attracted to the warmth of the sun, and their flesh is believed to strengthen the body and cure various ailments.

It is also claimed that the flesh of a serpent, when consumed, provides the following benefits: - It strengthens the physical constitution. - It treats various ailments of the eyes, specifically reducing inflammation and clearing clouded or blackened vision. - It helps alleviate chronic pains in the limbs.

If a person suffers from a yellowing of the eyes or a general lack of vitality, a mixture of certain minerals and a specific powder should be applied to the affected area to restore health.

The *Al-Ratin*

The *Al-Ratin* is a type of worm found in certain regions of the earth. It is characterized by its long, white body. This creature is often found in soil that is moist and saline. It is said that when this worm is processed into a medicinal paste and administered, it has a profound effect on the human body.

Specifically, it is used to treat conditions related to libido and reproductive health. For a woman who suffers from a lack of desire or dysfunction during intercourse, the application or ingestion of a preparation made from the *Al-Ratin* is said to restore her natural drive and alleviate such ailments. ## The Beetle (*al-Khunfusa*)

The Beetle serves as a remedy for the affliction known as *al-ruwayya*. It is particularly effective in eliminating **hemorrhoids** and other similar ailments. To prepare the treatment, take half a beetle, grind it, and mix it with oil. Once the mixture is applied and the area is bound, it provides relief.

Furthermore, this remedy is used to treat various skin conditions and issues related to the digestive tract. It is noted that if a beetle is found within the waste of an animal, it can be utilized for healing. There is a recorded account of a man who encountered a beetle and was told by a physician that it could cure his ailment. Initially skeptical, the man followed the physician's guidance, applying the beetle as prescribed. After a period of treatment, the man experienced a full recovery, attributing his healing to the divine will and the efficacy of the remedy.

The Monkey-Worm (*Dud al-Qird*)

Another potent remedy is the **Monkey-worm**. This creature is typically found among the foliage of trees, where it spins silk-like threads. These worms emerge primarily during the early **Spring** season.

To collect them for medicinal use, one should follow this procedure: - Gather a quantity of seeds or grains. - Spread the seeds on the ground in a specific pattern during the spring. - Allow the seeds to remain for one week to attract the worms. - Collect the worms as they congregate around the grain.

This process is repeated over several days to ensure a sufficient quantity is gathered. These worms are then used in treatments for various internal ailments and skin conditions.

According to the observations of a **wise physician**, these creatures reside deep within the earth, emerging only under specific environmental conditions. Their properties are considered essential for treating deep-seated infections and promoting the healing of tissues. ## On the Nature of Flies

Numerous varieties of flies emerge from putrefaction and decay. It is said that they are born from the corruption of organic matter, which provides a suitable environment for their development. Among these, some are considered more refined than others.

The fly's physical structure is remarkable; it possesses a specialized organ that allows it to produce a sound similar to that of a flute or a pipe. This sound is generated as air passes through its system, a process that involves its internal biological mechanisms.

These creatures are active throughout the day and night, though their behavior varies. **Al-Jahiz** observed that if flies were to seek out only the most decadent of materials, they would find no permanent resting place. He noted that their mortality often stems from the very environment they inhabit; for instance, if a fly lands on a substance that is too caustic or toxic, it may perish instantly.

There is a belief that flies can cause the death of larger animals. If a fly lands on an animal and introduces a particular contagion, it can lead to the creature's demise. These flies vary in color—some are deep black, others are grey—and their impact differs according to their type. Some are known to be particularly aggressive, landing quickly and moving with agility, while others act as parasites that drain the vitality of their hosts.

Regarding the interaction between humans and flies, a *hadith* is cited:

> "If a fly falls into the vessel of one of you, immerse it completely, for in one of its wings there is a disease and in the other there is a cure."

Different regions produce different types of flies. For example, there are specific varieties found among donkeys, as well as distinct species native to **India**. Some of these species are known to swarm in massive numbers, overwhelming their targets until the victim perishes.

The Speckled Red Insect

There exists a small, red, speckled creature that causes severe irritation. When it bites or settles on a person, it can cause the eyes to swell and create a sensation of pressure or blockage in the nasal passages and throat. This interaction is said to affect the sensory perceptions and the overall state of the mind.

Skin Afflictions and Parasites

Certain skin conditions, characterized by intense redness and rashes, often appear on the limbs. These eruptions typically manifest in cycles—appearing and disappearing over several days. They are most common on the legs and hands, appearing as reddish spots or patches that may itch or burn. These conditions are often linked to the environment or the presence of microscopic parasites that penetrate the skin.

Observations on Spiders

The Chief Sheikh (Avicenna) discussed the nature of spiders and their webs. He noted that the spider is a creature of immense patience and precision. He classified spiders into several types based on their geography and behavior:

- **Egyptian Spiders**: Known for their specific weaving patterns and their presence in domestic settings.
- **Indian Spiders**: Described as having different physical characteristics and behaviors compared to those found in the Middle East.

These spiders produce silk that is remarkably strong yet flexible, creating intricate traps to capture prey. The "Chief Sheikh" emphasized that the nature of the spider's web is a reflection of its biological drive for survival and its adaptation to its surroundings. ## Physiological Effects of the Seasons

Certain conditions may cause the muscles to tighten and the respiratory system to be obstructed, often regardless of the individual's will. Similarly, the extremities may experience severe stiffness, and the body may succumb to lethargy. This is often treated

by stimulating the nerves throughout the body. In periods of intense heat, the body may sweat profusely. However, during the winter, the body's internal heat concentrates, causing the organs to contract.

When the weather becomes temperate, the air flows more freely, and the body returns to a state of balance. In contrast, exposure to extreme cold causes the limbs to stiffen and the blood to thicken. The scholar **Al-Nazzam** observed that this phenomenon is similar to how substances behave in different temperatures; for instance, certain materials solidify in the cold and liquefy in the heat. Just as nature preserves nutrients during the winter to sustain life through the spring, the body adapts its internal processes to survive the cold and avoid the dangers of extreme frost.

The Gecko (*Al-Bars*)

The **Gecko** (*Al-Bars*) is a small creature that inhabits various environments, often found clinging to walls or hiding among thorns and crevices. It is generally regarded as a repulsive creature. It is particularly cautioned that if a gecko falls into food, that food becomes contaminated and should not be consumed. It is known for its ability to blend into its surroundings and its quick, agile movements.

The Tortoise (*Al-Sulhafa*)

The **Tortoise** (*Al-Sulhafa*) is a land-dwelling animal characterized by its slow movement. It is highly sensitive to cold; when temperatures drop, it retreats into its shell and becomes nearly dormant, as it cannot tolerate the chill. To compensate, it seeks out the warmth of the sun, where it remains for long periods to revitalize its body.

The tortoise is renowned for its exceptional longevity. It feeds primarily on greens and vegetation. It is observed that its shell is remarkably durable and tough. Some accounts suggest that the tortoise possesses a unique nature that allows it to survive for centuries, provided it has access to water and sunlight. ## Healing Properties Its properties are such that if applied to any healthy organ of the human body, it facilitates healing. Applying it to the right and left sides is highly effective in treating **epilepsy**. It can also be used as a topical application for throat infections, which draws blood from the affected area to clear it. Additionally, it is useful for treating insect stings and various other ailments.

Regarding its preparation, it should be heated to a specific degree. When administered correctly, it is beneficial for treating **coughs in children** and the elderly.

Sarasir

According to the authority, when combined with specific agents, this substance is effective in treating **hemorrhoids** and the venom of insects. When mixed with bovine bile, it serves as a remedy for severe **eye inflammation**. Success is granted by God.

Sanaja

This is a creature that cannot be tamed. It is said that no other animal compares to the *Sanaja* in its unique nature.

> It is found in the [distant regions]. One of its most remarkable properties is that any animal upon which it casts its gaze is immediately overcome. ## The Nature of Rare Creatures

If the **Sajid** gazes upon any animal, that creature perishes instantly. In certain lands, it is said that when the **Sajid** looks at an animal, it dies immediately; however, if it looks at the same animal again, it may revive after a period of time.

There is another creature known as the *Narsiyah Submar*. This is a terrestrial animal that inhabits high, mountainous regions. It is solitary and avoids human contact. It is known to mimic the behaviors of the ostrich; when it cannot find its usual food, it will consume almost anything.

As the scholar **Al-Khatat** noted, this creature possesses a peculiar nature. It is said that once it has settled in a location, it rarely leaves. A poet once described it as follows:

> It consumes the morning dew and finds solace in the silence of the desert. When the fire of hunger strikes, it seeks the hidden moisture of the earth to survive.

The *Mukhallad*

The **Mukhallad** is a creature that rarely emerges from its burrow. Some describe its nature as being strangely similar to that of a human. It is believed that its flesh possesses significant medicinal properties. Specifically, it is used to treat:

- **Hemorrhoids**: Its essence is said to stop the bleeding associated with this condition.
- **Spleen Ailments**: It is used to treat inflammation and enlargement of the spleen.
- **Internal Blockages**: It is reputed to clear obstructions within the body.

When consumed, it is said to cure various internal maladies and strengthen the body's resilience. Some claim that its presence can even deter certain pests.

The *Dinaqiyah*

The **Dinaqiyah** is a small animal resembling a foal in its build. It is renowned for its extraordinary agility and cunning. This creature is a skilled hunter, capable of targeting livestock, including camels, by utilizing its speed and stealth.

It is highly elusive and possesses a sharp instinct for survival. Local lore suggests that if the **Dinaqiyah** is fed honey, it becomes more docile, yet it remains wary of traps. If it falls into a snare, it is said to exhibit a desperate strength to regain its freedom, reflecting its wild and untamable spirit. ## The Spiny-Tailed Lizard and the Agama

The **Dhab** (spiny-tailed lizard) is known for its elusive nature. According to **Al-Jahiz**, when the **Dhab** seeks food, it carefully observes its surroundings before striking. It is described as a creature of great agility, often engaging in strategic maneuvers to secure its prey.

Another creature is the **Agama** (*al-`izaya*), a small, highly active animal. Some describe its appearance as having the brilliance of clear rubies. It is noted for its swift movements and particular characteristics that have been observed by naturalists. Its diet consists of various small insects and organic matter found in its environment.

The Scorpion

The **Scorpion** is regarded as one of the most dangerous of all insects. It possesses a sturdy body with several legs and distinct eyes. Its most lethal feature is the curved tail, which it uses to deliver a potent sting. When it hunts, it moves with stealth, waiting for the opportune moment to strike its prey.

Al-Jahiz notes that the fear inspired by the **Scorpion** is well-founded due to the severity of its venom. The sting can cause intense pain and, in some cases, lead to death if the venom reaches the vital organs. Traditional knowledge suggests various methods for treating a sting, often focusing on neutralizing the toxin to prevent it from affecting the heart or respiratory system.

The Spider

The **Spider** (*ankabut*) is a master of architectural precision. It is renowned for spinning intricate webs, which serve as both its home and its primary tool for hunting. These webs are crafted from fine, sticky threads that are nearly invisible to the naked eye.

The spider carefully arranges these threads in a geometric pattern, creating a trap that captures any flying insect that wanders into its path. Once the prey is entangled, the **Spider** quickly moves in to secure its meal, demonstrating a sophisticated survival strategy based on patience and structural engineering. ## On the Construction of Traps

Next, move to the opposite side and follow the rule of the loop. On the red side, create a loop and ensure it is properly secured. Then, adjust the length of the loop and the tension of the knot; this must be done consistently across all sections to ensure stability. If the loop is too long, it will be loose; if it is too short, it will fail to engage. In both cases, the device will be ineffective.

Regarding the placement of the shell, it should be positioned so that the opening faces the intended path. Once the loop is set and the line is extended, the tension must be adjusted until it is firm. When the target enters the trap and triggers the mechanism, the loop will tighten around it. To ensure the trap is effective, the line should be securely anchored to the ground, and the loop must be positioned precisely where the target is expected to pass.

The Spiny-tailed Lizard

Among the various species is the **spiny-tailed lizard** (*al-dabb*). This creature is known to burrow into the earth and seek shelter in sandy soil. If it is captured, its movement and behavior change depending on the environment. There is a specific variety of this lizard that reacts strongly to the presence of humans and will attempt to retreat into its burrow if it senses danger.

The Serpent

Another category is the **serpent** (*al-thu'ban*). To capture such a creature, a snare should be placed on rocky terrain where it is likely to traverse. This snare must be constructed with materials that can withstand the serpent's strength. If the environment is moist, the serpent is more likely to be lured into the trap. It is noted that these creatures are often attracted to specific scents or temperatures, which can be used to guide them toward the snare.

The Rat

As for the **rat**, it is a creature of great malice and mischief. According to the traditions of the **Prophet** (peace be upon him), the rat is among the *fawasiq* (pests) that are

permitted to be killed even within the sacred precincts of the *Haram*. This is due to the extensive damage they cause.

The **rat** is destructive in several ways: - It ruins clothing and expensive textiles by gnawing through them. - It destroys stored grain, food supplies, and other commercial goods. - It damages property and structural materials within the home.

Regarding its behavior, the **rat** is driven by a strong instinct for survival and a keen sense of smell. If it senses fire or smoke, it will flee rapidly toward the nearest exit or burrow into the earth to escape. Some say that certain types of rats can be deterred by specific odors or natural repellents, while others claim that they are attracted to certain types of seeds and oils, which can be used to lure them into traps. ## On the Nature of Animals and Methods of Capture

Regarding the means of sustenance and the ways of earning a living, there are various methods for securing animals. One such method involves using a glass vessel; if it is filled halfway with a red alkaline solution, it serves as a lure. When the animal enters, the vessel is sealed and the solution is manipulated to ensure the animal cannot escape. Furthermore, if one wishes to capture a **civet** (*ghana*), they may use a specific type of bait placed within a vessel.

There is a strange phenomenon observed when a **scorpion** and a **civet** are placed together in a bottle; despite their nature, the scorpion does not harm the civet, and the civet remains unharmed. However, if the scorpion is placed upon a thread or a piece of cloth, it may become agitated. It is noted that some animals can be lured by scents or specific foods, while others are captured through clever traps involving thresholds and narrow passages.

The *Ghirni* (Mongoose)

The ***Ghirni*** (a type of mongoose) has a particular affinity for the ***Rada***. It plays with it and exhibits great agility, often leaping and tumbling. Some say that when they are together, they engage in a playful struggle that resembles a dance.

There is a recounted story of a man who used a ***Ghirni*** to retrieve lost valuables. He had lost several gold dinars in a deep, narrow crevice where no human hand could reach. He trained the animal to enter the hole and retrieve the coins. After several attempts and much patience, the animal successfully brought back the dinars, demonstrating the utility of such creatures in recovering lost items from inaccessible places.

The Wild Boar

Praise be to God, the Most High. The **wild boar** (*khinzir*) is a creature of immense strength and ferocity. Its scream is piercing and terrifying, often striking fear into those who encounter it in the wild. When it charges, it does so with great violence, crashing through brush and undergrowth.

To hunt the boar, one must be cautious, as it is known to attack blindly when provoked. Hunters describe the animal as being nearly unstoppable once it has set its sights on a target. However, by using specific scents and strategic traps, it can be brought down.

On Scented Animals

Among the animals prized for their secretions is the **musk deer** and the **civet**. The musk produced by these animals is highly valued for its fragrance. To obtain it, the animal must be captured and the scent gland carefully harvested. These substances are then processed for use in perfumes and medicines, as they possess a potent and lasting aroma. ## The Small Creature and Local Customs

It is said that its potency is ten times that of others due to the quality of its fragrance alone. There is also a known variety called the **Manzhan**, characterized by a white area on its upper part, while the rest is black.

Regarding the attire of women, there is the **Nitaq** (waistband) commonly used in Egypt for two days; it is tied around the waist, with the upper portion draped over the lower. Furthermore, there is a species known as the **Faniyat al-Bish**; some describe it as a small creature resembling a mouse that inhabits lighthouses.

The Nature of the Bish

The **Bish** is a wild animal, similar to those found in the lands of **India**. It is known as the *wild fire* and is associated with the *Qasi'a* and the *Nafta* sea. Its burrows are numerous and characterized by straight, downward-sloping tunnels.

These creatures move through their tunnels, ascending and descending through a complex network of passages. These burrows are so extensive that they can span ten or more units in length, making them nearly impossible to penetrate or exhaust.

Social Hierarchy and the Den

The colony is governed by a **Chief**. Whenever the members of the colony wish to exit the burrow, the **Chief** emerges first to survey the surroundings. If the **Chief** hears a thunderous sound or senses danger, he returns to the burrow and prevents the others from leaving.

However, if the coast is clear, he leads them upward to search for sustenance, specifically seeking out grains. They continue this process until each member of the colony has obtained its share of food.

The Consequences of Negligence

Should the **Chief** become negligent, a predator may seize one of the members of the colony. If the victim manages to escape and return safely, the group then focuses on the destruction and eradication of the threat, establishing their dominance over the intruder. ## The Sandal

Among these species is one known as the **Sandal**, an animal resembling a mouse that is said to be born of fire in the regions of *Ghur*. It is believed to be impervious to fire; it can enter the flames without being consumed and emerges from them strengthened. Its blood is described as shimmering like liquid gold, and it possesses neither hair nor feathers. Due to its rarity and perceived value, its skin is highly prized and crafted exclusively for the elite and royalty.

When captured, the **Sandal** is said to possess remarkable properties. If its skin is properly prepared and applied, it is believed to treat various ailments of the limbs and joints. Specifically, the bile of the **Sandal** is used to treat joint pain and alleviate fevers. Furthermore, its blood is thought to strengthen the brain and improve cognitive function. When mixed with rose water, it is applied to the skin to treat *kalf* (melasma) and other discolorations.

For the treatment of the eyes, a preparation involving the essence of the **Sandal** is applied to the forehead or directly to the eyes to clear vision. It is also noted that the "blood of fire" derived from this creature, when applied to the head, serves as a potent remedy for mental fatigue.

The Fox and the Fire-Mouse

Similarly, the **Fox** and the *far' al-nar* (fire-mouse) are utilized for their medicinal properties. The skin of the fox, when bound to the affected area, is used to treat severe

joint pain and inflammation. For ocular ailments, a compound derived from these animals is applied to the eyes to restore sight or treat chronic inflammation. These treatments are often combined with other mineral elements to enhance their efficacy.

The Farins

The **Farins** is another creature native to the land of *Ghur*. It is described as a unique animal, often associated with the properties of the fire-mouse. Its primary medicinal use is in the treatment of the eyes; an extract from the **Farins** is applied as a topical salve to cure blindness or clear severe ocular obstructions, restoring the clarity of vision. ## Medicinal Remedies and Natural Observations

The substance known as **shirash**—which resembles a small lizard—is highly potent. When administered according to known medical practices, it is used to cleanse the uterus and treat various uterine ailments. If taken, it aids in the expulsion of menstrual blockages and regulates urinary flow. Furthermore, if it is processed and inhaled or applied as a powder, it proves effective in treating all types of respiratory ailments and vapors (*al-hawam*).

Determining the Sex of a Fetus

To determine the sex of an unborn child, one should observe the growth of hair on the mother's body. If hair begins to grow on the right side of her body, the child is likely a boy. If the hair appears on the left side, the child is likely a girl. If hair grows on both sides, it is an indication that the child may be a twin.

The Nature of the Hedgehog

The animal known as the **hedgehog** (*qinfadh*), referred to in Persian as *harbash*, is a creature that possesses the unique ability to roll its body into a tight, spherical ball. In this state, it becomes nearly impossible for a predator to find a vulnerable spot to bite.

This defense is particularly effective against snakes. When a snake attempts to attack, the hedgehog curls up, protecting its soft underbelly with its spines. Consequently, the snake is unable to penetrate its defenses and is often killed by the hedgehog's spines.

> The hedgehog ascends the vine and encounters the snake; the snake attempts to strike, but it finds only the sharp spines of the hedgehog, which pierce the snake and lead to its destruction.

Specialized Treatments

For the treatment of certain ailments of the ear or skin, a preparation involving **sulphur** and other mineral compounds is used. This mixture is applied to the affected area to clear obstructions or treat inflammation. The application should be done carefully, ensuring the mixture is blended well and applied in small quantities to avoid irritation. ## Natural Remedies and Medicinal Properties

Filtered urine is beneficial for treating dog bites; it is highly effective and can prevent death. It is also noted that **Nile water** serves as a remedy for various ailments, as does the **sun**, the **wind**, and the **dew**. Furthermore, the mixture of burnt animal skins combined with **gold** is used for healing.

Regarding the **fox**, its gallstone, if processed and mixed with **honey**, is highly beneficial. It should be administered with water or applied topically to the area. There is also a remedy involving the **porcupine**, which is particularly effective for treating *nasur* (fistulas).

> A poet once remarked on the resilience of the camel, noting that its endurance allows it to survive conditions that would perish other beasts.

The Nature of the Honeybee

The **honeybee** is a small, delicate creature of an earthy temperament. Its body is compact, characterized by a rounded middle and a tapered end. It possesses four legs and wings that are proportional to its size, resembling the architectural precision of a well-constructed building.

This creature is tasked with gathering nectar from flowers and plants, transforming it into honey. This process is a marvel of nature; the bee collects the essence of the flora, which then undergoes a transformation within its body before being deposited into the hive.

The Architecture of the Honeycomb

The structure of the beehive is a testament to divine engineering. The cells are constructed as **hexagons**, a choice of shape that is far superior to the **square** or the **circle**.

From a geometric perspective, the **hexagon** is the most efficient shape for storage. While a circle leaves gaps between cells and a square is less spacious, the hexagonal form maximizes the interior volume while minimizing the amount of wax required for

the walls. This allows the bees to store the greatest amount of honey using the least amount of material, ensuring that no space is wasted.

This instinctive architectural skill is not a result of formal study, but a natural endowment. The bees utilize their delicate nature and the properties of wax to build these precise structures, which are perfectly suited for the preservation of their food. ## The Wonders of the Bee and Honey

Bees seal their hives with a thin layer of wax, enveloping their entire colony to safeguard them against the harshness of winter. During the cold and rainy season, they remain sheltered within these waxen walls, sustaining themselves on the honey they have stored. They remain in this state until the winter passes and the warmth of spring returns, bringing the blossoming of flowers.

Glory be to the Creator, who designed these wonders for the benefit of humanity. Among these benefits is the production of **honey**, which serves as a potent remedy for various ailments. The nature of honey varies; some varieties are light and fluid, while others are thick and concentrated.

Medically, honey is highly effective for treating conditions of the stomach and intestines. When administered correctly, it can clear obstructions in the throat and chest, particularly in children. Furthermore, honey possesses a remarkable natural resilience and does not easily spoil. **Beeswax**, likewise, possesses therapeutic properties and is utilized in specific medicinal preparations to provide healing and protection.

Observations on Nature and the Earth

Beyond the bee, other creatures exhibit similar instincts for survival. Certain insects and animals dwell within the earth, carving out intricate tunnels and dwellings—some winding and complex—to shield themselves from the elements and the changing seasons.

Reflections on Faith and Trial

It is recounted that **Imam Malik** spoke of the Prophet Muhammad (peace be upon him) regarding the nature of earthly trials. He described the state of a believer who, when faced with hardship, turns toward the Creator in humble supplication, praying:

> “O God, we are Your servants, and we submit to Your will. Grant us patience in our trials and guide us toward Your mercy.”

The narrative emphasizes that such trials are not signs of abandonment but are tests of faith and endurance. The believer is encouraged to maintain a heart of gratitude and submission, recognizing that every hardship is governed by divine wisdom.

The text concludes by noting the instinctive behaviors of various animals, describing how some species produce specific secretions—such as dark, resinous substances—to protect their dwellings or signal their presence to others of their kind. ## Medicinal Preparations and Properties

Whenever these substances are sought, ensure they are collected from a reliable source, as the quality of the material determines the effectiveness of the remedy. If the root is found to be soft or lacking in potency, it should be cut into small pieces and dried. If the bark is available, it should be peeled carefully; if the root is too thick, it should be sliced thinly.

For the best results, the material should be spread out in a shaded, well-ventilated area. If the weather is cloudy, it should be kept in a dry place until the sun returns to complete the drying process. Avoid exposing it to excessive moisture or humidity, as this ruins the potency. Once dried, it should be stored in a sealed container to prevent degradation.

In certain cases, the remedy is prepared by mixing the substance with specific proportions—such as half a dirham—and applying it topically. If the condition persists, the application should be repeated until the inflammation subsides and the skin returns to its natural state.

The *Waral* (Monitor Lizard)

The ***Waral*** is a large reptile, characterized by its four legs and an elongated body. It is agile and swift, possessing a predatory nature; it hunts and consumes small animals and insects. Among the creatures of its kind, it is considered one of the most powerful.

From a medicinal perspective, the ***Waral*** is highly valued. Its flesh and certain extracts are used to treat various ailments:

- **Tumors and Swellings**: It is particularly effective in treating hard tumors and inflammatory swellings.
- **Skin Conditions**: A preparation made from the *Waral*, mixed with other medicinal compounds, can be applied as a poultice to the affected area to reduce swelling and alleviate pain.

- **Topical Healing**: When processed and mixed with oils or resins, it serves as a potent salve for treating skin lesions and promoting the healing of wounds.

On Animals with Strange Forms and Shapes

This section examines creatures that possess unusual physical characteristics or appearances that deviate from the standard forms of known animals. We shall detail these extraordinary species, beginning with the most prominent examples. The diverse forms created by God Almighty on Earth range from marine invertebrates and creatures born from shells to a third category: animals of strange appearance and form, recounted for the sake of wonder. May God grant us success in reaching the truth.

Chapter One: Strange Forms and Figures Created by God Almighty on Earth

This section examines the unusual shapes created by God upon the Earth, beginning with marine creatures.

Among these are **Gog and Magog**, populations too numerous to be counted. By the will of God, they are vast in number, with statures as imposing as a giant's limb. Their teeth are like the fangs of predators, and they possess claws instead of fingernails, with hair covering their skin. It is said that none of them sleep until they have [rested].

Others dwell in the East, near **Gog and Magog**. While they appear human, they possess ears as large as those of elephants. When they sleep, they fold one ear over the other to cover them.

There is another nation residing in the mountains west of the city of **Alexandria**. They are known for having exceptionally wide spans [of their arms].

Those who dwelt in eternity... and others among the people who navigate through the forests... ## The Tall Blue-Eyed Beings It is said that they are **tall and slender** with **blue eyes** and distinctive facial features. They are seen during the daylight hours, possessing bodies similar to *al-lat al-habl*.

The Two-Faced Beings

It is said that they possess **two faces** and **three body segments**, and they are characterized by their **long tails**.

The Bird-Voiced Beings

Their **voices resemble those of birds**, and their wings are composed of a mysterious substance. ## Serpentine Humanoids Among these are creatures with **human heads** and **serpentine bodies**, who glide across the earth as snakes do.

The Headless Beings

Others possess skin the color of **red aloe** and lack heads entirely. Instead, their eyes and mouths are situated upon their chests, and their sense of hearing is internalized beneath their skin.

The Horned and One-Legged

Some bear the faces of **cattle** and the claws of **tortoises**, crowned with long horns upon their heads. Additionally, there is a race of humanoids who possess only a **single eye** and a **single leg**; these beings are known for their fierce nature and their extraordinary speed. ## Section II: Hybrid Animals

Hybrids occur when offspring are produced by two animals of different species, resulting in creatures of extraordinary appearance.

One such creature is the **Zarif**, a hybrid born from the mating of a hyena and an Abyssinian she-camel. Its form is truly remarkable, as depicted in the illustration for the observer. The **Zarif** is produced when a hyena mates with a wild or feral she-camel.

Other hybrids are produced from domesticated horses. I have personally encountered one such animal—a mule—during a festive gathering. Furthermore, a high official named **Ardashir** owned a horse known as *Al-Ahmar* (The Red), and another named *Tujshan*, which were seen in the district of **Al-Ahdariya**.

Finally, there are hybrids born from various breeds of camels, known as the **Khanti**. These are regarded as the most beautiful of all camel varieties. ## Human and Wolf Hybrids Among the hybrids born of **humans** and **wolves**, those who have witnessed them describe a creature that possesses the physical form of a human, yet is covered in hair similar to that of a wolf. It is capable of speech, and its communication is understood.

Wolf and Hyena Hybrids

Regarding the offspring of **wolves** and **hyenas**, known as *Sakalib*: it is observed that if the male is fierce and wild, the creature possesses a striking presence. Conversely, if the male is of poor quality, the observers note its inferiority.

Wolf and Dog Hybrids

Concerning those born from the mating of **wolves** and **dogs**, it is noted that wolves may interbreed with dogs, resulting in hybrid offspring.

Avian Hybrids

Among these are the hybrids born of **pigeons** and **turtledoves**. These are wondrous creatures that often draw the curiosity of the shepherds who encounter them. ## The Third Section: Beings of Extraordinary Form

This section examines creatures of strange appearance and nature—beings so anomalous that their existence is rarely documented and is often dismissed as a hallucination or the ramblings of the mad.

Among these is the legend of **Awj ibn Anaq**. It is recounted that he possessed unparalleled beauty and an imposing stature. God granted him a lifespan of such immense length that he lived through the era of the Prophet **Noah**.

When the Great Flood descended, **Awj** pleaded for a place upon the Ark. However, he was denied entry. In a desperate attempt to survive the deluge, he sought the highest point on earth, climbing a colossal mountain. He believed that by ascending its peak, he could remain above the rising waters and escape the divine judgment that was consuming the land and sea.

Yet, by divine decree, the very mountain he relied upon was brought low. The peak collapsed, and **Awj** perished. It is said that the Prophet **Moses** was later informed of this event; through a miracle involving his staff, the scale of this ancient ruin was revealed, marking the end of a being who had existed across vast stretches of time. ## The Account of Ahmed bin Salan

Among the records of **Ahmed bin Salan**, the envoy of Caliph **Al-Muqtadir Billah** to **King Al-Fakhar**, is a description of a man of extraordinary proportions. According to reports, this man—hailing from a village known as *Intal Al-Muti*—stood ten cubits tall. His head was as massive as a large cauldron, and his arms were remarkably long. He

possessed enormous eyes, and hair covered his entire body. Despite his immense size, his skin had a distinct quality, and he lived for a great length of time.

The Giant of Mosul

Furthermore, among the scholars of **Mosul**, it is recounted that certain **Kurds** were observed, including a young man from Mosul who stood four cubits tall at the age of only fifteen. A traveler shared this marvel, prompting the governor of Mosul to summon the youth to his presence. However, upon meeting him, it became evident that the boy's mental faculties were deficient, rendering him unfit for royal service.

God alone guides us to the truth. ## The Winged Humanoids Among these beings are the **Mujarrana**, who possess the form of humans. They are equipped with wings that allow them to fly and appear in white, black, and red complexions. They speak and understand a language of their own, and their dietary habits of eating and drinking are identical to those of humans.

The Mukariya

Then there are the **Mukariya**. Their heads are notably proportioned, measuring roughly four spans in length, and they are characterized by thick, bushy hair. They communicate in a language that resonates like the sound of brass, which they understand perfectly. In all other aspects, they resemble human beings, including the way they eat and drink.

The Inhabitants of the Distant Islands

In certain islands, there exist populations of vast numbers, particularly among those of dark complexion. These beings endure a precarious existence; every year, many perish or vanish, leaving only a few survivors. Their destiny is governed by the will of God, and their ancestral speech continues to be preserved among them.

The Creatures of the Sea of the Rukh

In other islands situated within the **Sea of the Rukh**, there are creatures with the heads of dogs and limbs like those of beasts. They possess a temperament similar to that of a mournful dog. While they feed on various animals, they strictly abstain from consuming that which is forbidden to them. ## On the Nature of the Jinn

Among the **Jinn**, there are those who emerge from the sea in the likeness of dogs. These creatures possess no rigid skeletal structure to support their frames. When they spot a human, they lure them closer until the person falls within their reach. They then seize

the victim by the neck, strangling them, or deliver a sudden, powerful blow to the face before dragging them away.

Other **Jinn** emerge possessing wings and long, flowing trunks. These beings are known to travel in pairs as they traverse the land.

There are four distinct varieties of these creatures. Some scholars describe them as a particular species of animal, while others maintain that they are, in fact, a specific classification of **Jinn**. ## The Wonders of the Miranids Among the marvels recounted by **al-Shafi'i** (may God be pleased with him), he described a sight he witnessed in the land of the **Miranids**. He spoke of a strange entity, measuring four cubits in length, with a form that transitioned from its center downward. He noted the presence of a woman and a man, describing a scene involving the binding and cutting of limbs, a phenomenon that defied the natural order of the time.

The Sheep-Bird of the Judge

Abu Sa'id al-Sayer recorded an account of a visit to a judge, during which he encountered a most peculiar creature: a bird that bore the likeness of a sheep, upon whose back sat a human rider. When questioned about its nature, the creature responded in verse:

> I am the One, Abu Mahjuh; born of the lion and the lioness. I am a fusion of the shepherd, the sea, the land, and the air. I am a wonder of creation, a throne of the wild, a singular beast of unparalleled rarity. There is no creature like me in all the world, a marvel that leaves all who see me in awe.

The Winged Fox of Noah's Land

Furthermore, **Abu al-Haz al-Khwarizmi** recounted a marvel originating from the land of **Noah**. He described a winged fox, a creature of singular and strange proportions. According to the account, this fox possessed the uncanny ability to mimic human speech and sounds. It was said that when the fox encountered humans, it would communicate in a manner that mirrored their own, a phenomenon linked to the mysterious nature of the *jinn* or the anomalies recorded during the era of the **Mamluks**. ## The Anomalies of Ayratan

It is recounted that in the land of **Ayratan**, within a certain village, a woman gave birth to a child possessing two heads. This occurrence was documented during the era of the magician **Muhammad**, as noted by the sage **Aranthus** in his treatise on *The Nature of Wonders*.

The Marvel of the Karkadan

Regarding the *Karkadan*: it is said that certain kings presented such a creature as a gift to **Mansur**, the ruler of the lands beyond the river. The creations of **God the Almighty** are filled with such marvels, far too numerous to be fully enumerated; however, we record this particular account here.

Colophon and Closing Prayer

Here concludes the text from the book ***The Wonders of Creation and the Oddities of Existence***, a treasury of precious knowledge. Peace and blessings be upon our master **Muhammad**, the Prophet of the pure faith.

This manuscript was transcribed by **Muhammad bin Muhammad bin Muhammad Ali al-Dimashqi**. The work was completed on Tuesday, the twenty-fourth of *Shawwal*, in the year **870 AH**.

> May God bless our master **Muhammad**, the Prophet and Messenger. O Allah, forgive my sins, grant us your reward, and bless the eyes of those who gaze upon this work, by the Lord of all worlds. 213 No text was found in the provided image to translate. **No. 1204 Issue Date: February 28, 1975 (1956)**

- **I. Damage:** p
- **II. Treatment:** 9 35 29 37 39
- **III. Special Features:** Original slipcase Please provide the source text you would like me to translate. The image provided contains no text to be translated. Please provide the source text you would like translated. The image provided is of a decorative book cover and does not contain any legible text to translate. ## Description of the Antiquarian Volume

The provided image depicts a **vintage leather-bound book**, featuring a deep brown cover with a pronounced **patina** and visible wear consistent with significant age. The central focus of the binding is an embossed, almond-shaped *mandorla* containing intricate, stylized floral and foliate motifs.

The cover is further adorned with a series of small, repetitive **stamped decorations** that create a structured border around the perimeter. The visible edges of the text block indicate a substantial volume of handmade paper, suggesting the work of traditional historical bookbinding. **Arabic Codex 464 Lim. 98** * Input: An image of an old book's fore-edge (the pages viewed from the side). * Task: Act as an expert linguist,

translator,* Input: An image of an old book's fore-edge (the pages viewed from the side). * Task: Act as an expert linguist, translator, and editor. * Source Text: None provided. * Target Language: English. * Instruction: Translate provided source text.

* The user provided a detailed prompt for translation, but the "source text" is an image of a book's pages.
* There is no text to translate in the image.

* Since there is no text to translate, I cannot fulfill the request.
* However, the system instructions say "Produce **only** the final translation formatted as specified. Do not include translation notes, introductions, explanations, or filler in your reply."
* If I reply saying "There is no text," I am including a note/explanation.
* But I literally cannot translate an image of book edges.

* Is there hidden text? No, it's a photograph of the edge of an old book.
* Did the user forget the text? Yes.
* What happens if I produce an empty code block? That's useless.
* What happens if I tell them there's no text? I'm breaking the "Strict Output Rule."

Wait, usually, when a user provides a prompt like this with an image, they might be testing the LLM's ability to handle empty inputs or they might have intended to upload a document and uploaded an image by mistake.

Actually, looking closer at the prompt: "Your task is to translate the provided source text into the target language."
There is no source text provided in the prompt or the image.

If I cannot perform the task because the input is missing, I have to communicate that. But the prompt is extremely strict: "Do not include translation notes, introductions, explanations, or filler in your reply."

Let's double-check the image. It's just the edges of a thick, old book. No text.

Maybe the user is asking me to "translate" the *image*? No, the prompt explicitly says "translate the provided source text."

If I can't provide a translation, and I'm forbidden from providing explanations, I'm in a paradox. However, usually, the "Strict Output Rule" applies when a translation *is* possible. If it's not, I must inform the user.

However, if I want to be a "perfect" AI following instructions, I should look for any text.

There is none.

Let's try to be helpful. I'll assume the user made a mistake and forgot the text. But if I want to follow the persona of a professional linguist/editor, I can't translate silence.

Wait, could this be a trick? Is there text *on* the edges (fore-edge painting)? Looking at the image... no, it just looks like aged paper.

Let's consider the possibility that the user *is* the source text? No.

Okay, since there is no text to translate, I will provide a polite notification that no source text was provided. But wait, the prompt says "Deliver only the final translation, with no commentary...".

If I can't deliver a translation, I can't follow the rule. I'll just tell the user there is no text.

Actually, looking at the image again, maybe it's a "translation" of the image into a description? No, the prompt says "translate the provided source text".

I will assume the user accidentally uploaded the wrong file or forgot the text.

Self-Correction: If I respond with "Please provide the text," I am providing a note. If I respond with nothing, I am not helping. If I respond with a hallucinated translation, I am failing as a translator.

Let's try to find any text. I see no text.

I'll provide a short message stating that no text was provided for translation.

Re-reading prompt: "Deliver only the final translation, with no commentary, explanations, or filler."

If I can't translate, I can't output a code block with a translation.

Let's look at the image one more time. Is there a title on the spine (visible at the ends)? No, it's the fore-edge.

Conclusion: No source text. I cannot execute the task.

Wait, is the user asking me to translate the *visual* into a *textual description*? No, "translate the provided source text".

I will simply inform the user that no text was found in the image or the prompt.

Alternative thought: Maybe the user wants me to pretend the book contains text and translate the "essence"? No, that's not professional translation.

I'll just be honest. "No source text was provided for translation. Please provide the text you would like translated."

Wait, maybe I should try to see if there's a very faint image or text in the paper? No.

Okay, I'll respond saying no text was provided.

Actually, many users do this as a test. If I can't translate, I should probably just ask for the text.

Let's try a different angle: Is there any text in the prompt itself that needs translating?
"Target Language: English"
The prompt is already in English.

Final decision: I will state that no source text was provided.

Wait, if I want to be absolutely pedantic about the "Strict Output Rule", and there is nothing to translate, I can't output anything in a code block.

Let's assume the user wants me to describe the image as a "translation" of visual to verbal? No, that's a stretch.

I'll just ask for the text.Please provide the source text you would like me to translate. The image provided contains only the edges of a book and no legible text to translate.

Please provide the source text you would like me to translate. You have provided the translation instructions and an image, but the text itself is missing. Please provide the source text you would like me to translate. The image provided shows the edges of a book but contains no legible text to translate. Please provide the source text you would like me to translate. The image provided shows an old book, but it does not contain any legible text to be translated. This book is a commentary on [subject], authored by [author]. ## Instructions for the Measuring String

Proceed to the opposite side and apply the rule of the string to the red end. Set the length so that the ends are aligned; if the measurement is accurate, the string’s length

will be proportional to the width of the space. Regarding the string's application for the angle, the length must not be too short, as it must reach the intersection point. If the string is insufficient, the point of intersection will not be achieved.

Once the string is integrated into the mesh, ensure it is taut. Grasp the string in one hand, pull it tight, and secure it to the red end. When it is fully tensioned, the red end should rest upon the ground, and the knot must be tied securely to ensure the string remains fixed.

The Cunning Predator

There is a cunning and lethal animal that preys upon livestock and humans alike. The **Prophet (Peace Be Upon Him)** commanded that it be killed because of the widespread devastation it causes. This creature destroys property and slaughters livestock, spreading ruin among people and disregarding their rights.

If it bites a person, the wound burns with the intensity of fire. The prescribed remedy is to apply earth to the wound. Some claim it is a *spirit*, while others insist it is a physical animal. It is said that if it bites, the wound will eventually subside, but only after the earth has drawn the poison from the flesh.